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The Missionary Guardian.

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Home Missions.

EDITED BY { Rev. D. S. FOUSE, D.D.,
Rev. A. C. WHITMER.

Good Advice.

(Below is a short address delivered by Bro. L. H. Kump before the Missionary Society of the Reformed Church at Abilene, Kansas. Bro. Kump is the earnest Superintendent of the Sunday-school and takes a great interest also in the Missionary Society. In this short address he gives good advice to his young people, impressing upon them the important duties that await them in the Church and especially the responsibility resting upon them in the way of sending the Gospel to others. This is good advice—such as all good Sunday-school Superintendents should give their young people.—ASSISTANT EDITOR.)

MISSION work has a great demand on the Church of this day. This age is an epoch in the history of the Church which holds a heavy claim upon us who profess to be followers of Jesus Christ, who labor for both the home and the foreign fields. No class of persons has a stronger claim upon us than the young people of the present day, who will soon occupy the chief places in the Church and State and will take the lead in all the great enterprises of the future. What we want above all other things, is that they may be well prepared for the great responsibilities that await them.

Our mission at home is to cultivate the latent powers of her young people who are just starting out in the service of the Master, so that they may become strong in all the elements of a true and noble manhood and be equipped for the great mission work of spreading the Gospel of God to others at home or abroad, wherever they may be called.

We have too much buried talent in the Church, too many who are doing comparatively nothing in helping on the cause of God, owing largely to the fact that they have not been trained and prepared for effective service.

There never has been a period in the history of the Church when the opportunities were greater than they are to-day. The fact is the possibilities of our young people are of such an inspiring character that we need to bring every influence to bear upon them in the work of the Lord.

The Church has a stupendous work before her in the conversion of the world to Christ, and needs more zeal, devotion and personal consecration of all her members, both young and old.

We need more earnest closet prayers, more burdened souls for the work. In this respect we can learn a lesson from the world which at this time is marshalling all its forces in the accomplishment of its purposes. So we need all our brethren in hastening the coming of the kingdom of God. No one should stand idle when there is so much to be done and the enemy of souls is so active in retarding the work.

We would rejoice for the better encouragement now given the young people of our Church in comparison with what they had in years gone by. Instead of standing and looking on until their old fathers in Israel are dead and buried before they can attempt to do anything, we are now making place for them along side of the older members of the Church, in the Sunday-school, the prayer-meeting, and all other forms of Christian activity; and young people should take advantage of these privileges.

It is a matter of great regret to me that there are so many young people standing aloof from the Church, many of whom are the children of Christian parents and ought to be the most active workers in this mission work to aid in giving the Gospel to others. The world is doing all it can to keep them away from Christ by the alluring temptations which it is offering them.

Brethren, we need to be more active in our endeavors to save our young people. They are all dear to us, and have precious souls which the Saviour died to redeem. We should rescue them from the dangers to which they are exposed.

If we win our children for Christ, and we do not evangelize the world in our time, we have prepared some one to take up our work in this great struggle when we are gone.

Young people, those of you who have enlisted in the work of missions, be true to your calling. Labor earnestly and zealously, for yours is a grand opportunity. No one can work so effectually with the young people as their associates and companions.

In North Carolina.

IN November the Editor spent two Sundays with the brethren in North Carolina, filling nearly a dozen appointments made by Rev. P. M. Trexler, D. D., to whom acknowledgment is due for much kindness shown. He is pastor at China Grove, and the first service was there. After morning service we drove twelve miles (lunching in the buggy) to Concord, a town of 4500, where Rev. Paul Barringer is now pastor. These two brethren a year ago exchanged fields, both fields receiving a little aid to bridge the reconstruction of charges involved. China Grove will be self-supporting January 1st, 1893, and Concord a year later.

In North Carolina one sees much that is new: cotton fields, bales of cotton, wood hearth fires, draw-wells and many little matters of interest.

A hundred years ago a large number of Reformed people went from Pennsylvania to North Carolina and to South Carolina, but the latter for want of ministers have all long since passed away from us into other Churches. The only wonder is that those in North Carolina were not likewise absorbed; but with German stability and patience they held on, and at length many years ago a few ministers went down. We now have a Classis with about 3,000 members; and these people never had such prospects as to-day especially in view of the late action of Potomac Synod promising to send a teacher of theology to Catawba College for the

education of their sons for the ministry at their own door.

On Monday morning we had a missionary service three miles from Concord, in the country congregation; and on a frosty Tuesday morning a drive of thirteen miles brought us (Dr. Trexler and myself) to Grace or Lower Stone church formerly served by Rev. C. B. Heller. In the graveyard beside the church lie the remains of Rev. D. B. Lerch who died nearly sixty years ago, and the body of Rev. George Boger who after a ministry of sixty years died in 1865. The inscriptions on the stones over each main door are in German; and from 1795 when the church was built until about twenty years ago the people walked over a stone floor.

Six miles beyond we found the people of St. Luke's church, formerly served by Rev. J. L. Lyerly, awaiting our late coming, and it was very pleasant to tell these patient listeners of the great work our Church is now doing.

Newton was reached on Wednesday, and a service with the Missionary Society was held followed by a sermon next day at a union thanksgiving service. Who of our people have not heard of Catawba College? In looking through its halls, mingling with its professors and seeing how much has of late years been done by the Classis of North Carolina for this institution, we cannot help but rejoice that the Potomac Synod will soon send a teacher of theology to strengthen the hearts and hands of those who so long and faithfully have labored here to build up our Church in the South. Brethren, turn this promise into fact as soon as possible, that no more time be lost. We need more men in that Classis.

A ride of ten miles brings you to Hickory. Here is not only a good congregation with a good church, but also Claremont College, a school for girls, with Rev. J. L. Murphy as president, *i. e.* it is under his general care, but controlled by a Board of Trustees. A large three storied building on large grounds beautifully located and worth about $25,000, are the property, free of debt.

Here at Hickory lives the venerable Rev. J. Ingold, D. D., who was ordained in 1844 and who preached regularly until 1890. He can tell very interesting tales of years agone. In 1884 Franklin and Marshall College gave him the degree of Doctor of Divinity.

From Hickory a ride of 124 miles brings you to Burlington where Rev. D. P. Lefever is our missionary. Two of his congregations are in the country, both small; and the membership in town is quite small, with the additional disadvantage of not having a church of their own. We had service in the one on Saturday morning, and in the others on Sunday. Mrs. Lefever deserves great credit for her activity among the children and young people, having for a year past completed and taught a Sunday-school of seventy in town in a building on the fair grounds. Burlington is a town of 2,500 supported mainly by cotton mills in and around it. A good lot for a church has been donated, and a canvass is now to be made for funds for building.

This very brief outline of the trip southward can give but a faint idea of what was seen and heard. Much of profit was learned. It was good as well as pleasant to mingle with pastors and people, receiving as well as giving much valuable and interesting information; but turning the face homeward, after all the engagements had been filled, was a happy day.

Among the Missions.

AFTER the annua meetings of the different Synods, it became our duty to visit some of the missions in the western portion of the Church. These new fields need the fostering care of the Board and the Church. They are important as the advance plantings of the Church in the newer sections of this great land. The first visit was to

SIOUX CITY.

This city is in the northwestern part of the State of Iowa, on the Missouri River. Twelve years ago it numbered 7,000; now it has 45,000. Here is the Kieffer Memorial Church, built some years ago. The mission has been somewhat unfortunate in not having long-continued pastorates. Parley E. Zartman took charge here July 1st, 1892. The membership is small and the indebtedness is $4,500, but the people are hopeful and the young pastor is encouraged. We have a good deal of faith in this mission with the young pastor at its head. The church-building is a credit to the people and city.

ST. JOSEPH, MO.

This was next visited. This is one of our youngest missions. The city has a population of 60,000; has seatings in its churches for less than 15,000 people; hence the need of more churches and church workers. Rev. H. S. Gekeler is the pastor. The mission is just a year old. After several removals there are twenty-six members. Prospects are quite encouraging. A lot will be purchased by the Board, and a chapel will be erected during the year 1893. We confidently look for good reports from St. Joseph.

KANSAS CITY.

This mission is without a pastor at present. The city has a population of 160,000. There are many Reformed families scattered through the city, but these cannot be reached, as the church is badly located. The indebtedness is $6,300. The different Boards of the Church must meet this indebtedness, and, at the proper time, the mission must be re-located. If this is done, and a good missionary procured for the field, we may predict a bright future for it, as there are good, earnest and active people in the mission.

FAIRVIEW, KANSAS.

From Kansas City we went to visit this mission. It is situated in Brown county, Kansas, on the Rock Island Railroad, leading from St. Joseph, Mo., to Lincoln, Neb. The town of Fairview has only about 400 inhabitants, but is growing. Rev. G. W. Remagen is the missionary. The membership numbers eighty. Has a very comfortable church and near by a most excellent parsonage. The prospects are flattering, and the Board made no mistake when it enrolled this field a few years ago, although it is not found in a large city. A few more years and it will be self-sustaining. A debt of $600 remains on the parsonage, which will be cancelled in a very short time, and when that is done the mission can take care of itself. This is a pleasant field.

HIAWATHA, KANSAS.

Standing at the parsonage door at Fairview and looking eastward, you can plainly see the stand-pipe and the smoke of the engines in Hiawatha; and yet the distance is just twelve miles. Here Rev. J. A. Novinger is the missionary. Hiawatha is the county seat of Brown County, Kan., with a population of 3,500, and is a wealthy, beautiful little city. Here we have a commodious brick church, occupying one of the best positions

in town. By the side of the church is a new parsonage—an ornament to the town, a credit to the people who erected it, and a blessing to the parson and his family who occupy it. Brother Novinger has done a grand work here. Order has come out of chaos, and a few more years will see this a self-supporting charge, and a very pleasant one at that. The services are well attended, and the prospects are very encouraging indeed. Pastor Novinger and several of his family had a severe attack of typhoid fever, but all are well again.

HOLTON AND CIRCLEVILLE.

These towns are situated in Jackson County, Kan. The former has a population of 3,500 and the latter 400, six miles apart. Holton is the county seat. The two points constitute the mission. This has never been regularly under the Board, but has been served by Supt. Shuey. Hereafter it will be a separate mission, and a good missionary is needed. At Circleville there is a new church, with a membership of twenty-five. At Holton the congregation owns a very fine lot, on which is an old church-building formerly owned by the German Presbyterians (now extinct), in which services are held. Here is the beginning of what can be made a vigorous charge, if care be taken and a good live missionary is procured. At Circleville good land can still be procured for from $25 to $40 per acre. Any members of the Reformed Church seeking a home on the farm can here find what they want, while they will have a pleasant church home at the same time.

ABILENE, KANSAS.

From Holton, in company with Brother Shuey, we went to the Abilene mission, distant 140 miles. This mission consists of two congregations, Abilene and Enterprise. At Abilene there is a large church, the largest in town, with a congregation of eighty members. The town numbers 4,000, and is the county seat of Dickinson County. The attendance at services was very good. There is a debt resting on the church of $1,500, but we feel confident that this will be wiped out within the next three years. Enterprise, six m les east, is a town of 800 persons. While we were there arrangements were made for the purchase of a lot, and a new church will be next. These people are nearly all Pennsylvanians, and are devoted members of the Church. We found this mission in a very prosperous condition. Pastor Dechant has every reason to be encouraged. The time is not far distant when the field will constitute two charges. F.

A Painful Text.

"STREAMS of benevolence running low." Treasurer Santee said that in a late letter. The income for three months past has been small, very small. Nearly one hundred missionary families look to the Board for bread, and it is not on hand for them. The income for November, as you see elsewhere, was only $1,094 for the general treasury; *and this $1,094 barely paid the balance due the treasurer for money advanced in October*—kind soul that he is, so that our missionaries might not suffer.

Is it any wonder that he wrote: "Streams of benevolence running low"?

Every month we need nearly $3,000 (I know that I said this elsewhere), but it is coming in so slowly that every watchman is becoming alarmed at the empty reservoir. How can we

draw water where none has gathered? Oh for rills from the Sunday-schools and streams from the churches to fill the empty treasury!

When you read this, dear pastors and people, think of nearly a hundred missionaries waiting for their January quarterage—which, alas! is not on hand. As children look with confidence to a mother, so these look to the Church that has promised them bread.

"Nothing on hand," says the treasurer, writing to the missionary.

The missionary reads this and lays down the letter in tears of disappointment.

"Nothing on hand." Yes, there is want on hand; and aching hearts must answer the cry of nearly a hundred families that suffer that want.

May this painful text awaken great thoughtfulness in many parsonages and in hundreds of Sunday-schools, and in thousands of homes.

Fix in mind these facts: 1. If the apportionments were all paid we would have plenty of money; 2. they are not paid, but fall far short, and so the treasury is empty; 3. unless there be prompt and continued support of our work, much suffering must fall upon our men and the work itself will be injured.

A Church Extension Society.

HERE the word is properly used. It means a Society for the extension of the Church by evangelistic work, by the selection of good locations for congregations, by the early purchase of lots for churches, by the gathering of money for building, and by such other work as may advance denominational interests in a city.

Such a Society the English pastors of Baltimore, Md., have organized. A meeting for this purpose was held in the Third church, of which Rev. Dr. Clever is pastor. A Constitution was adopted, and the following officers were elected: Rev. A. S. Weber, president; Rev. E. R. Deatrick, vice-president; F. A. Dieffenbach, secretary; G. W. Mowen, treasurer, with several trustees. It is to be known as "The Reformed Church-extension Society of Baltimore, Maryland."

Its object shall be, "to direct and assist systematic efforts for the establishment of new Reformed congregations at carefully chosen points in the city; second, to aid in the extinguishment of the debts resting upon the mission churches."

To this end it will try to awaken the interest and to enlist the coöperation of the several Reformed congregations of the city, and to secure funds (in addition to those given for missionary work through the regular Classical and Synodical channels) for specific work in Baltimore,—these funds to come from membership fees, from contributions offered by individuals or congregations, and from bequests.

Note, also, that this is to be in harmony with and supplemental to the work of the Board of Missions of the Synod to which the churches belong.

The membership fee is one dollar a year. The work will be done by various committees, and the property of the Society will be managed by ten trustees.

—Our work is in good condition, and the call is, "Forward;" but we dread debt and we dare not make it. The Lord's business must not be done on borrowed money.

—The first Protestant Hungarian Church in America was dedicated at Pittsburgh, Pa., in October, 1892, by our Hungarian missionaries, Rev. Kovacs and Rev. Jurany.

A Charge and a Reply.

BY CHARLES A. APPLE.

FROM a secular paper the following article is taken, headed "Alas, they Quarrel."

"When Christianity first began to gain sway over the world it was owing greatly to a fact mentioned by one of the ancient heathen: 'See how these Christians love one another.' Whenever any great movement has radically changed the thought and action of an age morally, the same fact has come uppermost—the devotion and love for one another of the little band of apostles who heralded the new movement.

"With this lofty faith, anger or revenge should have no place in souls that seek and teach the Divine wisdom; but, alas! we are told that at the very fountain head of theosophy there are quarrels and snubs as bitter and hot as among any of the outside unregenerate anywhere. Where is universal brotherhood? Is it anywhere at all? Is there any such thing?"

The world would surely present a dark picture if there were no such thing as universal brotherhood. Without its existence in some measure, mankind would at once be lower than brutes. But that it does exist to some extent, and that it brings about a better state of society, should at once be apparent to all. The charge above implies that it does not exist in the Christian Church, "the fountain head of theosophy," any more than in the "outside unregenerate anywhere."

One weak point in the above charge is that it is introduced by the words, "we are told." Any charge so grave against Christianity as that brotherly love does not exist among its professors to any greater extent than among the "outside unregenerate anywhere," should be based on something more reliable than mere hearsay.

Soldiers say that he who stands in the front of the battle, has really the least to fear of his courage failing him; that it is only when he begins to fall back to the rear, and there sees nothing of the effect of the battle on the enemy, but sees only his own men falling all around that his courage is in the greatest danger of forsaking him. So, in the Christian warfare, he who stands without and sees oftenest only the unfavorable side of the battle, may often have reason to doubt the truth of the claims of its soldiers. But he who stands within the Christian Church, who takes an active interest in all her movements, who is well versed in her past history, and who watches minutely all her present achievements, although he may see much therein that is unfavorable and even at times discouraging, will yet see infinitely more that will give cause for thankfulness and encouragement.

True, there are schisms and divisions; and true also, that often among even members of the same denomination there are disgraceful quarrels and factions. But the former are a necessary evil, which, however, is fast passing away, giving place to a better state of affairs; and the latter are excrescences, the result of worldliness on the part of church members, for which the Church is not directly responsible.

As to the former evil, who of all those who keep themselves informed in the various church movements, can see anything but progress, and rapid progress at that, toward the abolition of sectarianism? Church Union is now the watchword everywhere. It is in the air. Conventions, Conferences, Synods, Assemblies and all manner of ecclesiastical gatherings held everywhere, among all denomi-

nations for this very purpose attest this fact.

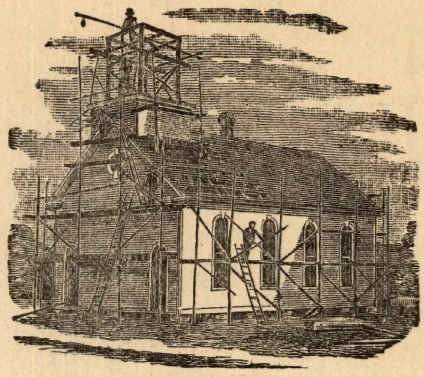
The missionary spirit and zeal are greater at the present time than ever before in the world's history. The pagan nations are calling loudly for the blessings of Christian civilization, and the Church fully realizes the importance of her mission—to furnish these instead of allowing them the barrenness of rationalism, skepticism and infidelity, which they are in great danger of acquiring, in so far as the Church is remiss in her duty. To see rightly the work the Church is accomplishing in this direction, one must stand within her folds.

Another onward stride the Church is taking is in the movement called, "local concentration." In many towns all over our land the ministers of the various denominations unite to form a sort of ministerial union for the purpose of entire unity and perfect agreement in the effort to make a complete canvass of the town, to present the claims of Christianity and of the Church to those not members, and for the better management of all manner of Church work in the town.

Many other church movements might be cited in proof of the Church's onward progress, but the foregoing will suffice. He who doubts the Divine power of the Church will find much to strengthen his doubts; but he who will "believe in the holy catholic Church," will find infinitely more to confirm him in the same.

Bedford, Pa.

—Our German brethren are up with the times in the form of their church paper. The *Kirchenzeutung*, always good, is now better than ever. It has lately been changed to a sixteen-page paper, and its new type and new arrangement are very pretty.



The Twenty-first Fund.

The Twenty-first Church-building Fund has lately been paid into the treasury of the Bi-synodic Board, and will be known as

THE HENRY GABLE FUND.

Brother Gable is a farmer in York County, Pennsylvania, in the charge of Rev. A. F. Dreisbach, and this Fund came from him for the mere asking. He is not wealthy, as men commonly count wealth, but has given this $500 out of comparatively small means—an example, please note.

Last summer he read the Tract of the Board called "Our Church-building Funds," and he soon made up his mind to give a Fund. This purpose he has now carried into effect, grateful acknowledgment of which is here made. This $500 will work in his name when he has entered into rest. Thank God for such open hands.

—The Reformed Social Union, of Baltimore, Md., at its late meetings discussed the educational influence of the church paper; the advantages of evangelistic services to the Reformed Church in Baltimore; the proposed church-extension Society; Reformed church-extension in Baltimore; mutual helpfulness among the city churches; our work in north Baltimore.

A Year of Danger.

PASTORS and people thinking over our missionary matters should keep in mind the fact that the year 1893 has in it two dangers which must be met and which should be wisely overcome.

1) First of all it is a presidential year, full of political interests and great changes, a year always dreaded in large finances. It is an "off year," which means that things are uncertain because somewhat unsettled; and Missionary Boards dread these "off years" because the treasury is so likely to suffer.

2) This is the year for our great World's Fair at Chicago. Thousands of Christian people will go to Chicago, spending many thousands of dollars, and some of this will be withdrawn from their usual benevolence. Alas that it should be so; but likely it will be so, and the work of the Church will be proportionately endangered.

What can we do, you ask? Keep your eyes open to these dangers. Allow nothing to turn you aside from duty. Keep well in mind that the Lord's work must be faithfully done in 1893. Withhold not a dollar, but rather enlarge your giving. Warn others of these dangers, and encourage them to faithfulness.

$1.11.

If you will divide the $236,322 benevolence given during the past year by the 212,830 members who gave it, you will find the very nice and unusually large average of $1.11 a member—a most gratifying evidence of a growing liberality. See?

—Persons knowing of members in any of the newly enrolled missions should promptly send the names to one of the Superintendents.

The 1000 Fives Fund.

This fund is gradually growing into the second thousand. It includes only extra funds over and above apportionments. We hope that the friends of the mission cause will remember this fund. There are so many charges that fail to make up the missionary apportionments; and to meet these deficencies, we must gather special funds. May we not expect this fund to grow? Please brethren, remember it. The following shares have been received during November.

Maquoketa, Iowa	2
New Basil, Kan.	1½
W. M. Soc., Fairview, Kan	1
W. M. Soc., Enterprise, Kan.	2
Abilene, Kan.	2
Enterprise, Kan.	1
Previously acknowledged on Second Thousand	256½
Total	266

F.

Income for November.

For home missions	$1094.38
For Hungarian work	691.47
For the Harbor Mission	27.00
	$1812.85

But treasurer Santee adds: "Streams of benevolence running low." Alas! what are our missionaries to do without their quarterage at this hard time of year? While you are reading these lines the treasurer is receiving from the Board orders for nearly a hundred missionaries amounting to at least $7,000, with but little in the treasury towards it. Dear friends, this will not do.

—The Missionary Society at Palmyra, Pa., Rev. Dr. J. E. Hiester, pastor, lately celebrated its first anniversary, with a program that must have been delightful. The church was beautifully decorated, and the service was an inspiration to greater earnestness in the work.

A Missionary Sale.

This is not known in the North, but our people in North Carolina have for several years had their missionary sales. The last one was in Bethel church, near Hickory, N. C. Rev. J. L. Murphy is the Pastor. A morning service was held on Saturday, December 3, 1892, including an address by Rev. A. H. Smith, of Newton, and one by Mr. I. S. Leiby, a student of Catawba College at Newton, N. C.

Then after a dinner in the grove came the sale. The young people, and the older also, had planted various things, or made various articles, and now these fruits of the earth and these works of their hands were sold at public sale—peanuts, corn, rice, beans, green and dried fruits, rabbits, butter, fancy articles, anything that somebody would likely buy—and the proceeds went into the treasury for missions.

January 19th.

It is worth while to call your attention to the fact that to-day is the anniversary of the adoption of the Heidelberg Catechism in Germany in 1563. Few of our people note the day, but it deserves recognition. If pastors will speak of it from the pulpit, our young people will think more of the Catechism than they now do.

—By January 1st, 1893, we should have in the general treasury $7,000 for missions. Otherwise somebody will suffer loss.

—We need enlarged giving in 1893, in order to do the new work already promised. If a man is sent to Chicago, Ill., another to Tyrone, Pa., another to Apollo, Pa, and another to Harrisburg, Pa., then we must have $3,000 a year for a few years for this work.

Election of Officers.

At a meeting of the W. M. S. of East Susquehanna Classis held at Ashland in October last, the following officers were elected:

President, Mrs. C. B. Schneder, Shamokin, Pa.; Vice President, Mrs. A. C. Buck, Millersburg, Pa.; Recording Secretary, Miss —— Hamberger, Ashland, Pa.; Cor. Secretary, Miss Agnes R. Shuman, Catawissa, Pa.; Treasurer, Miss Christie Dietz, Sunbury, Pa.; Editor, Mrs. R. E. Butz, Catawissa, Pa.

At the afternoon session a report was read by the delegate who attended the meeting of the Synodical Society at Watsontown, Pa. Each local Society is to pay $2.50 to the Mt. Carmel, Pa., charge.

At the evening meeting the pastor, Rev. I. M. Schaeffer, made an address. Rev. C. B. Schneder and Rev. Dr. Duenger, were present.

Epiphany.

The wideness of the Gospel is beautifully seen in the words: "Which shall be to all people;" and this truth is given already in the Old Testament, only not so fully as in the New Testament. "The Gentiles shall come to thy light;" but they can come only as the Church shows the way to them, and you and I are to make this Epiphany.

—The lenten offerings of the children of the Episcopal Church in 1892 were about $75,000 for missions, the largest amount yet reached by them, nearly one-fifth of the whole amount given by that Church. But the best thing about this offering is the training it has given these children; and the offering at Easter will be continued from year to year. So it should be with us.

New Buildings.

THE prospects now are that Lincoln Neb., St. Joseph, Mo., and Columbus, Ohio, will erect chapels during 1893, and Ft. Wayne, Ind., and North Akron, Ohio, will put up the main auditoriums for their congregations. This denotes progress. We are heartily glad that these pastors have determined to push the good work. We wish them great success. But we would like to say to them, do not build too expensively. A costly church building is not a *church*. There is much more needed. Then, these ugly debts are such a burden! What troubles they do cause! They drive away a great many more people than the little unpretending chapel, common as it may seem, which is fully paid for. No, brethren, build neat, comfortable chapels or auditoriums—the cost of which is within reach of your means, and your members will feel better, your audiences will be larger, and you as pastors will sleep sounder three hundred and sixty-five nights in the year. Ugh! the ugly church debts, what a nuisance they are! F.

—The Missionary Society of Juniata Classis at its last meeting resolved to raise a Church-building Fund this year, by each local Society paying $25.00. Make early effort to this end dear friends, for your Fund will soon be needed.

—The corner-stone of St. Stephen's mission in Baltimore, Md., was laid early in December by Rev. C. W. Levan. Rev. E. R. Eschbach, D.D., preached the sermon. Other particulars are not known at this writing.

—Rev. Dr. Eli Keller of Zionsville, Pa., has organized a Missionary Society in his Huber's congregation. That in the Zionsville church was organized nearly fourteen years ago.

How does he Feel?

The missionary has worked hard for three months and has sent in his report. The Board has found him faithful and has issued his order. The Secretary sends it to him and he in good hope endorses it and sends it to treasurer Santee —— alas! the treasurer has no money, and of course none can be sent.

How does the missionary feel, do you suppose? Try to picture the case.

The Board makes its appeal to the Church in various ways, and the missionary follows these appeals with great interest and anxiety; what will be his thoughts and feelings when he finds that his mother, the Church, withholds what she has promised. Will it awaken any love? Will it increase his faith? Will it strengthen his trembling hands?

Fill up the treasury, dear friends, and keep your faithful men in good spirits.

Our Centennial.

April 30, 1893, is the one hundredth anniversary of the independence of our Church; *i. e.*, the withdrawal of our Church from the Church in Holland. Our first Synod was organized in 1747, but all its acts had to be confirmed by the Synod of Holland. This dependence continued for forty-six years, and in 1793 our Church declared herself free from this and entered upon self-government. This event is to be suitably celebrated this year by all our people.

—North Carolina Classis has directed that certain collections be taken in certain months, namely: for foreign missions, in March; for church-building, in June; for beneficiary education, in September; for home missions, in December.

"Outside Work."

In the treasurer's report to the Synods a large amount of money is charged and credited to "outside work." No doubt many have wondered what this means, and an explanation may be quite a satisfaction.

Outside work is work that does not belong to our Board and that was not done by our Board; and therefore the finances of this work should be kept separate from the finances of our work.

For example: A Classis gives money for the support of a mission within its bounds which is not under our Board, or aids in building a church for it, the money or receipt of this transaction is passed through our treasury in order to show that so much work was done; but as it was not done by the Board, it is "outside work."

A Large Work.

The General Missionary Committee of the Methodist Church, composed of over fifty persons (bishops, treasurers, secretaries and certain representatives), met in Baltimore, Md., November, 1892, to make the appropriations for the coming year, namely, $1,307,000, nearly $526,000 of which was for the home field and the balance for the foreign field. This was $82,000 more than for the past year; and this confessedly is a large work. To the Methodist Church is due the credit of a large share of the evangelization of our great American field.

—The Y. M. C. A. of Franklin and Marshall College, at Lancaster, Pa., is educating a student for the ministry in the Training School at Sendai, Japan, paying $60 a year to the Board of Foreign Missions. His name is Ishikura Azuza. He is twenty-three years old, and has been a Christian for six years.

The New Year.

Let us enter upon the New Year with this thought in mind, that we belong to Him, and with this holy purpose at heart, that we will therefore live unto Him. As we are bought with a price, let us present ourselves unto Him a living and loving sacrifice.

In this spirit let us come to the Epiphany season, which is a new call to Christian work. Let us begin the year in His name that we may spend it to His praise; and then whether we be called away in the second watch or in the third, we will be found of Him in peace.

—The mission in Johnstown, Pa., has lately received three hundred excellent books for its Sunday-school library from a "book festival" held by the First church, Philadelphia, Pa., Rev. Dr. Sechler, pastor. For three years the mission had no Sunday-school, owing to the ruin brought about by the great flood; but now this work is going forward.

—As the W. M. S. of East Pennsylvania Classis has over one-third of its Church-building Fund raised, a strong effort will be made to complete it in 1893. Some of these ladies know how much these Funds are needed by the Board. The subject received special attention at the semi-annual meeting in November last.

—Treasurer Nissley has paid the Benjamin Riegel Church-building Fund, the Eliza C. Knecht Fund, and the Irene May Thatcher Fund, for the erection of St. Stephen's church in Baltimore, Rev. C. W. Levan, pastor.

—Our four German churches in Baltimore, Md., are about to start a mission in the northwestern part of the city. That will be our twelfth congregation, where only a few years ago we had not half of twelve.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts for the month of November amount to $1953.63, which is a material advance upon November of last year, which, however, were unusually light. The average, however, for the last three months is not up to current expenses. Cannot our Church reach an average of 15 cents per member? Even this is far below the average of other Churches for their foreign work; but with this all our present running expenses could be paid, and enable a reduction of our annoying indebtedness.

—We are indebted to Rev. W. E. Hoy for several copies of the Farewell Tributes paid the veteran missionaries to Japan, Dr. and Mrs. J. C. Hepburn of the Presbyterian Church, upon the eve of, doubtless, their final departure to the United States. These tributes were published in the *Japan Gazette* and *Japan Mail*. The port of Yokohama was opened to foreigners July 4, 1859. Dr. Hepburn arrived on the 18th of October following. His service as a medical doctor and missionary has extended to 33 years; and the movements which this day stand as the fruits of this service must fill their devoted hearts with sentiments of high praise and thanksgiving to the heavenly Master who so abundantly has crowned their labors with success. It was from the seeds sown by Mrs. Hepburn, that the Ferris Seminary has grown to its present proportions, while the Meiji Gakuin, the dictionary of the Japanese language, and the translation of the Bible are the prominent and commanding monuments of Dr. Hepburn's long and indefatigable labor; and it is after thirty-three years of service, with failing power of sight and hearing and memory, that he seeks his well earned retirement from the field. We may well imagine that as this veteran missionary gazed for the last time upon the scene of his life work, and noted what Japan now is, contrasted with what it was when he first knew it, in which changes, too, he had borne so conspicuous a part, he was well prepared to exclaim, "Lord, now lettest thou thy servant depart in peace."

—No further intelligence has reached us as to the issue of the disease, the typhoid fever, under which, as stated in the last MISSIONARY GUARDIAN, the beneficiary Nagashima Tōzō, was laboring in a critical condition. So upon the principle, that "no news, is good news," we infer that he is convalescent. But another of our beneficiaries, who was recently injured by a Buddhist mob, being struck on the head by a stone while going home from an evening service in which he had taken part, is now afflicted with a cataract in the eye, and has had to submit to a surgical operation for its removal.

—Our first very welcome letter from Rev. H. K. Miller, after he had reached his destination in Japan, has reached us. His voyage was prolonged to seventeen days, the steamer going by way of the Sandwich Islands. He finds himself comfortably at home in Rev. Hoy's family, and is gradually adjusting himself to his new surroundings. He commenced his school work several days after his arrival, and is patiently overcoming the difficulty of teaching students whose knowledge of the English language is imperfect. He seems to be addressing himself to the task in true Japanese spirit, ex-

claiming, *shikata ga nai*, "there's no help for it."

—The scheme for the support of our Sunday-school missionary, Rev. Miller, we are glad to say is being freely responded to. The list at this time approximates one-half the number required for complete success. We trust that by the time this reaches the readers of the MISSIONARY GUARDIAN, it will be well on towards completion. We bespeak the attention of pastors, whose schools have not responded, to the circular and blank acceptance we have sent them.

—The home Church cannot be too thankful for the continued prosperity and growth of our Training School in Sendai. The Faculty has been strengthened by the addition of Rev. Miller, and Rev. Kumagai, a native Japanese, educated in this country and a class-mate of Rev. Miller in the Union Theological Seminary. In a recent letter Rev. Hoy reports the number of students as follows: In the Preparatory Department, 88 students; in the Collegiate Department, 55; in the Theological Seminary, 20; total, 163.

—The Gymnasium has been remodelled so as to provide four additional rooms, suitable for recitation, for the Preparatory Department; and additions have been made to the scientific outfit.

—Rev. Hoy speaks further: "Under the magnetic and popular presidency of Rev. M. Oshikawa, the Tōhoku Gakuin is growing in power and influence. The future looks bright. A number of students have been baptized lately, and others attend religious instruction preparatory to baptism."

—We regret to have to say that Rev. Hoy is still afflicted with the asthma, although happily he is considerably better than he was. With all his sufferings his energy enables him to bear the burden of his duties in the institutions. May the Lord sustain and relieve him.

The Present Attitude of Japan towards Christianity.

THE statistics of Protestant mission work in Japan for 1891 as prepared by Mr. F. Staniland, of Yokohama, give the total net increase of Christian believers during the year as being 1010. But, as has been said by others, this does not represent the whole of Christian progress during that year. An important question that should always be asked is: What progress is there in the general attitude of the nation towards Christianity? This question, it seems to me, admits of a specially satisfactory answer at this juncture. I believe that the year 1892 will be remembered as one during which Christianity made much substantial progress before the Japanese public.

Since the beginning of the present year, two events have occurred which, though at first looked upon as misfortunes, have in the providence of God, turned out greatly to the advantage of Christianity. The first of these occurred in connection with the new civil and commercial codes. These new laws for the regulation of civil and commercial affairs were drawn up with the aid of foreign experts, at the cost of years of patient labor. It was decreed that they should go into effect Jan. 1, 1893. But last spring during the prevalence of a spirit of reckless criticism and destructiveness on the part of the opposition party, a bill postponing the operation of these new codes was put through the diet. This meant their utter rejection, and thus it was thought that the adoption of

suitable laws, which would have done more than any other one thing to place Japan on an equality with civilized nations, had been indefinitely postponed. Fortunately the Emperor refused to give his sanction to the bill.

What I wish particularly to refer to is, that during the heated controversy about the postponement of the codes, a large society of barristers in Tokyo, drew up a declaration whose object was to create throughout the nation a sentiment of opposition to the new codes. In this declaration it was objected that the codes were based upon an entirely changed ethical basis, namely, the basis of Christianity, whereas the country ought to retain its own ethical basis of Confucianism. And they explained with a good degree of intelligence and fairness the practical operation of Christian principles, as compared with Confucian principles, claiming that the former should be rejected, especially as their adoption would disturb in a violent way the customs of the country. This declaration was spread throughout the length and breadth of the land, and was read by millions. But the effect was not altogether what the lawyers had desired. Many who read the declaration learned and reflected upon the facts set forth, without drawing the same inference as the lawyers. In other words many intelligent people who had never given any attention to the subject before, got a view of Christianity which they knew was not flattering because given out by its enemies, but which did not make the new religion appear in so bad a light after all. Some thought it would not matter even if some old customs were set aside. In a way like this Christianity came to challenge as perhaps never before the attention of the people, and their judgment was by no means detrimental to Christianity.

The Educational Department has hitherto been the source of the bitterest opposition to Christianity. In Normal School privileges, and in the appointment and promotion of teachers in the public schools, there has been during the past few years a great deal of discriminating against Christians. Teachers in the primary schools have quietly cautioned the scholars against Christianity, and in numerous instances attendance at Sunday-schools has suffered in consequence. Recently the governor of a *ken* apparently took a hand in this kind of work. By a public educational address he is said to have occasioned the actual exclusion of Christian children from the public schools. The Christians complained. A published protest on the part of the Christians brought the matter to the notice of the public. Then the matter was taken up by the newspapers; and, to the glad surprise of all Christians, the leading secular journals of the capital without exception united in a chorus of condemnation of the governor's action, as violating the religious liberty article of the Constitution. The governor, when called before the Minister of Home Affairs, denied saying what was attributed to him, but he received the strictest orders to avoid giving occasion for such rumors again, and the Government put itself on record as determined to observe strict neutrality in matters of religion.

By this event, again, the public position of Christianity has been greatly enhanced. It must now be reckoned with as having a standing before the Government, and small officials in the Educational Department will be more guarded in their discrimination against Christians.

Christianity is gradually but surely leavening the public conscience. One observes it in the newspapers, in the actions and public utterances of officials, in the private opinions of people here and there. The Christians are closely watched. Every misstep is taken up and published to the world, while similar acts on the part of non-Christians are taken as a matter of course. Often am I reminded of the words concerning the enemies of Christ, "And they watched him." But this very process is educational. People learn about the rule to which such missteps are exceptions, and that the majority of Christians follow the rule, a high and noble rule of life. They learn to think about questions of morality and faith, and to compare various modes of life; and to think about these things is to enlighten and quicken the conscience.

Wonderfully interesting it is to watch the coming of Christ's kingdom in this land; to observe the smaller victories in the shape of a saved soul, a sin conquered, an obstacle removed, a prejudice removed, a new opportunity of work presenting itself, or an increased manifestation of cordial brotherhood between a Japanese believer and a missionary; to look now and then upon some larger victory such as the several events I have described.

Brethren and friends, the kingdom is coming in Japan. With all the waywardness and evil that manifest themselves since the Restoration, Japan is surely moving God-ward. Those of God's servants whom death removes, or who, for other reasons are compelled to withdraw from the field, as just now the venerable Dr. Hepburn, can make their departure without any feeling of uncertainty as to the final result.

The power of God's Spirit is manifesting itself, and will prevail.

D. B. SCHNEDER.

Sendai, Japan, Oct. 19, 1892.

Are Missionaries Overpaid?

[We extract the following from an essay prepared by Mr. Wm. G. Greenawalt, and read at a meeting of the Missionary Society of Zion's Reformed church, Chambersburg, Pa.—ED.]

Under the heading "Cheap Missionaries" an article appeared sometime ago in one of our missionary journals in which the writer considered the question, Are Missionaries Overpaid?

To most of us, this question seems rather ridiculous, for there is little likelihood of such a condition of things; and indeed when we consider the many dangers, trials and troubles which surround the missionary in heathen lands, it is doubtful whether they could be overpaid.

Can there be an adequate compensation for the loss of home, kindred and friends, the ties and associations of a lifetime, to go out into an unknown world, to encounter an indefinite number of dangers, privations, trials and disappointments?

Alas! I fear money can never repay the missionary, but nevertheless some people contend that the missionaries are overpaid and that they have too many luxuries, and there seems to be no end to the fault finding of these grumblers who, if they could be shipped to some far off land, long enough to find out a few things, to understand what missionary life really means, would soon change their opinion, I am inclined to think, and would no doubt be the better for their forced investigation.

One writer has said that he did not think our missionaries should go to foreign lands and live in a different

manner from the natives, and that if they would live as the natives do, they would not require such large salaries.

As it is, is it not enough to ask civilized beings to leave home, friends and native land, to go away off thousands of miles, with the love of God in their hearts and a desire to better the condition of a people less fortunate who have been living in spiritual darkness and gloom for centuries? Is it not enough to ask this sacrifice without the added sacrifice of all comfort and all evidence of civilization? If, in order to reach the heathen, this were necessary, what a deplorable state of affairs it would be! But it is folly for any one to suggest such a thing; and it would be to the everlasting shame and disgrace of us all, if we would permit such a condition of things, even supposing missionaries could be found who would be eager and zealous enough in their work to undergo the privations which they would thus be called upon to endure.

I cannot understand upon what grounds the writer bases his claims, other than mercenary considerations, for it seems to me if our missionaries were to go to the heathen lands and descend to their way of living, in order to save a few paltry dollars, it wou'd most likely have the opposite effect from that intended and would surely not increase their respect for the missionary, nor for the people who would send such a person to them.

We do not select our teachers in our schools and colleges, by first ascertaining how little we can get them for, nor do we choose our ministers because they are cheap; then why should we be influenced in missionary work by any such considerations?

Truly we do not want any "cheap missionaries," for they, like everything else that we do not need, "would be dear at any price." If we cannot send to the heathen one who is above them, one to inspire them with confidence and respect, they would be about as well off without missionaries.

It is quite doubtful whether salary is the first consideration with missionaries. Indeed if it were, I fear there would be fewer workers than there are.

Oliver Wendell Holmes says: "Men are tattooed with their special beliefs like so many South Sea Islanders; but a real human heart, with Divine love in it, beats with the same glow under all the patterns of all earth's thousand tribes." And it is this Divine love in the heart of the missionary which makes him realize his capability of awakening a like Divine love in the hearts of his fellow-men, which impels him to undertake this grand and glorious work. Little does he think of the dark side, or would he not much rather remain in his native land?

Of course money must be considered too, for in many cases do they not often need it? When after years of work, the springtime and summer of life being past, they come home to rest and to live out their allotted time, often broken in health and strength, do they not then need something more than a mere pittance?

So then, when we are sending out our missionaries, let us not send them because they are "cheap," but let us send men and women who can and will show our heathen brothers and sisters, by contrast, if in no other way, what Christianity and civilization will do for them, and thus by precept and example draw them up to a higher plane of life, instead of themselves descending and mak'ng themselves equal to the natives.

The cost of a single missionary is small in comparison with what many of our public men, our ministers and teachers, receive in this land; but the great demand for workers has naturally increased the amount of money necessary. Yet, after increasing our force in the missionary field as we have, the cry is still: "Come over and help us."

There is such an immense field for work and the workers have indeed been comparatively few, yet how much has been accomplished in the past few decades!

With our missionary giving, however, compare what we've been doing at home, and then what?

How many grand churches we've built, elegant parsonages, comfortable homes for disabled ministers, and so forth and so on, and then ask, who has the luxuries? Not that I object to fine churches, etc.; by no means, no. Let us build them as fine and as beautiful as we can, taking the world which the Creator has beautified and adorned so well, for our example; but let us be consistent and not have all the grandeur and beauty about ourselves, but be generous toward those brothers and sisters who have left all this behind to obey the command of Christ, "Go ye into all the world and preach the gospel to all people." Let us leave them share at least some of the good things of earth and not limit them to the mere necessities of life.

It has been estimated that if each church member would give one dollar a year, missionary work would not suffer for want of means, but that it could be advanced and extended in many ways. While this is more than some persons could spare, still there are many others, more than enough to counterbalance these, who could give much more if they would.

An Evangelistic Trip.

A FEW days ago I, in company with Rev. Oshikawa and Mr. Saiki, head Japanese teacher in the Girls' School, visited the town of Nakamura. This is a town about forty miles south of Sendai, and was the first place in the North at which our mission commenced work. The place was first visited some eight or ten years ago by Rev. Gring. Mr. Yoshida, the companion of Brother Oshikawa in his early Christian labors and experience, is in charge of the place. The believers now number sixty-five. The evangelist and a number of the believers met us some distance out of the town.

A large theatre had been rented and a lecture-meeting arranged for by the believers. Notices were posted up in various parts of the town. Seven hundred people gathered to hear us, and most of them listened very intently. There were, however, in the audience a number of Buddhist priests or their agents, whose sole object in attending was to disturb the meeting. They practiced their usual tactics, such as shouting out, "No, no," making savage denunciations, or interposing ridiculous remarks. The two speakers that preceded me were treated in this way, and I did not fare much better. Bro. Oskikawa got up after me, stirred with indignation. He rebuked the disturbers in terms that made them wince. He said that conduct like their's, especially towards a foreigner, would tend to give a name to Japan that was to be greatly regretted. His words burned the more on account of the fact that on the very night previous a Buddhist priest had committed suicide in one of the houses of ill-fame of the town. Neither the physical nor the moral distance between a Buddhist temple and

a house of ill-repute is very great in many places in Japan. It would do the cultured western adorers of Buddhism good could they study this religion on its own ground.

On Sunday morning impressive services were held in the church. Nearly all the believers and some unbelievers were there. Bro. Oshikawa preached the sermon, after which I baptized five converts; and then we together, in pursuance of the direction of Classis, solemnly ordained Bro. Yoshida to the Gospel ministry. Bro. Yoshida had been a licentiate for a number of years, and had shown himself a faithful and efficient workman. Hence, after passing the examination for ordination before Classis, a committee was appointed to ordain him.

On the afternoon of the same day we had a very rare kind of meeting. All the leading men of Nakamura and vicinity, the mayor, head county officials, members of the town council and other public-spirited men of influence, fifty in number, gathered for the purpose of hearing about Christianity. From me they wanted to hear about the influence of Christianity upon my own country. I was glad to respond, and was surprised to find what a vast amount there is to be said upon the subject. Generally it is not wise to say too much about one's own country here; it is contrary to Japanese ideas of modesty, and it reminds them unpleasantly of their inferiority. But here was an invitation to speak about America from the religious standpoint, and it came to me as a very acceptable opportunity. Bro. Oshikawa made one of his clear and powerful addresses on the meaning of Christianity, its influence on the individual and upon the nation, and its relation to education. Mr. Saiki spoke about Christianity and woman, emphasizing the importance of a Christian education for girls. The men listened very attentively and appreciatively, and after the addresses they remained and asked questions until a late hour. Though perhaps few of these men will accept Christ personally, yet I believe this meeting opened a wide door for Christianity.

At the evening service the believers assembled again, and after I had preached, the newly-ordained Rev. Yoshida administered holy communion to his people for the first time.

The next day Bros. Oshikawa and Yoshida and I went by *jinrikisha* a distance of seventeen miles to a town by the name of Odaka. Here six hundred people were assembled awaiting our arrival, the leading man among them being a member of the provincial assembly, who is likely to receive baptism in the near future. The town is one in which preaching has been but recently begun, and the outlook is very promising. Yet one never knows. Bro. Oshikawa, referring to the warm reception the people were giving us, said: "Once they wanted to make Him a king; a few days afterwards they crucified Him."

After this meeting I returned to Sendai, while Bros. Oshikawa and Yoshida had several meetings more, all of which were well attended and unusually full of promise.

Altogether it was an evangelistic trip in which much seed sown fell apparently on good ground, and if God give the increase a plenteous harvest will undoubtedly follow. So we hope and so we pray.

D. B. SCHNEDER.

—India, which is only half as large as the United States, has about five times our population. Alas, how few missionaries for all these people?

The Power of Caste.

WITHIN the past few months the high-caste Hindus of Western India, especially at Poona, have been much excited over an incident, the first details of which seemed to indicate that there was to be on the part of many prominent people who are classed as reformers a vigorous protest against certain caste rules. But the finale of the incident illustrates the mighty force of the spirit of caste. A while since some forty-two Hindus accepted an invitation to drink tea at the Mission House in Poona, with the husbands of re-married widows. This was in violation of strict caste rules, and inasmuch as among the number of these men who thus drank tea was included Mr. Ranade, a prominent and popular leader among the so-called reformers, it was supposed that the infraction of caste rules would not be noticed, or any penalty insisted upon. But the orthodox Hindus were determined to make an example of these transgressors. In various ways they brought such pressure to bear upon the offenders that they have finally yielded, and have submitted to certain expiatory rites, which are extremely offensive, in order to secure restoration of caste. These men who have gone through the expiation claim that they did nothing wrong in thus meeting persons outside their castes, and that in their recantation they have only sought to conform to the prejudices of their friends. But a number of the Hindu papers point clearly to the fact that this act indicates a total lack of moral perception, and that if these men believe that their act was not wrong they should not practically confess that it was wrong by submitting to the degrading ceremony of expiation. The discussion in the native papers on the matter is very heated, and about the only thing that is clear is that there is a lack of moral sense and of the courage of their convictions on the part of the great majority of Hindus. They know that their systems are vile and cannot be defended before the conscience of the world or their own consciences, and yet they will not courageously adhere to what they admit to be right.—*Missionary Herald.*

The Advantage of Opposition.

WE would especially commend the communication on another page, by Rev. D. B. Schneder, to the careful purusal and study of every reader of THE MISSIONARY GUARDIAN. In the events which he narrates we have another illustration of the way God vindicates and advances His kingdom by the ministry of the enemies of His cause. Just as the murderous persecutions of the early Christians in Jerusalem served to drive them out of that doomed city, thus delivering them from the horrors and misery of its destruction, and by their dispersion sent them abroad as missionaries to proclaim the truth, so the published and labored attack upon Christianity by the band of learned lawyers in the city of Tokyo proclaimed the claims of our holy religion to a far wider extent than the missionaries had been able to do. The best way in the world to enlist the attention of a community in a given interest is to denounce it by the means of publication, and thus attract general attention to it. This service these lawyers have rendered, while the conclusions drawn by many previously disinterested persons are adverse to the lawyers and favorable to Christianity.

In like manner the opposition to Christianity brought to bear through

the Government schools, the endeavor to exclude the children of Christians, etc., have recoiled upon the heads of the oppressors by calling forth the denunciations of the newspapers, and leading to an action on the part of the Government which clearly reiterates the broad principle of religious freedom. God "maketh the wrath of man to praise him."

"Too Late for Me."

A striking scene is reported by Rev. James Luke, of Old Calibar, how he and another missionary were sitting one day upon a mud settee when the natives led in a chief who looked as if he must have been a hundred years old. His skin was like parchment and his nails half an inch long; he was stone-blind and almost deaf.

When his favorite slave shouted in his ear, "The white men salute you!" the queer old figure moved, his hands began to grope about, and seizing the hands of the missionary, he said: "White men, I don't know the day when I have not heard about your power and your learning. Why did you not come here sooner? You have come now and these eyes are too blind to see you, these ears are too deaf to hear you. If you have any message, take it to the young men; you are too late for me."—*Missionary Herald.*

A Good Illustration.

The Secretary of foreign missions in the Presbyterian Church, lamenting the great lack of money for their work, a serious shortage it is, asks: "Is it because our people are giving so much for home missions?" And then he answers:—

No, it is not money withheld from foreign missions to be bestowed upon home missions; it is withheld alike and about equally from both. This does not surprise us. Long and wide observation shows, that these two treasuries are not two tanks pumped into from a third tank so adjusted that the more one gets the less will be pumped into the other. They are adjacent wells, and the generous rains that drop from the sweet heavens upon all the land around them will filter through the strata about equally into both. The water can never rise high in the one and remain very low in the other. The trouble is that it does not rain. There has been some electrical discharge of speeches and resolutions, but the rain does not come and the ground around the well—"Lo! it is very dry."

Not Counting The Cost.

BY THE REV. A. D. HAIL,
Missionary of the Cumberland Presbyterian Church.

THAT there may be Christians in our churches from mercenary motives and money considerations may be true, but proportionately not any great number. The facts are against such supposition. Many of our members are from the class of Japanese whose ruling motto in their loyalty to their chief was: "Our lives as light as the dust, our duty as weighty as the rocks." Those coming into the Church from the Samurai class can hardly be counted in the ranks of the "rich Christians." Another fact is, that of the four church buildings erected in the bounds of our work, none have been aided by funds furnished by the Mission Board. The contributions of our churches for their own running expenses, and this aside from the money given to home mission work, the Endowment Fund of the Doshisha school, earthquake and flood relief, and other benevolences, amounts to more than two dollars per member. The average income of the givers, for

many women and children cannot contribute, would scarcely reach twelve dollars per month (gold).

It is well to remember also, that it costs something to be a Japanese Christian at the present time. Buddhist and Shinto priests are not averse to the use of methods that inflict a wound upon those who would be Christians greater than can be estimated by financial advantage. The Japanese is nothing if not patriotic, and the fact that the reaction in Japan has been used for the purpose of fastening upon Japanese Christians the stigma of disloyalty, is a cross of immense weight to bear. And yet, in spite of all this, the Church in these days has made substantial progress. Another matter which affects many, especially from the business classes, who come into the Church, is the prospective loss that must accrue in closing up business places on the Sabbath day. We have a number of cases of this kind. Others have been engaged in trades that had to be given up before the reception of baptism. A retail liquor dealer in possession of a good property, and threatened with disinheritance by his mother-in-law, nevertheless gave up his property, and is to-day a poor man peddling milk for a livelihood. A wholesale saki (wine) brewer, after holding out two years against baptism, at length gave up his business, which had come down from his ancestors to him, and is now the accountant, on a very moderate income, of a Christian newspaper. He had to lose both socially and financially.

In our field of work we have the cases of three Buddhist priests who have become Christians. One became a policeman ; his loss was principally a social one. Another had charge of the largest temple in his district, and had more than four hundred parishioners. He is now preparing for evangelistic work, and has lost immensely from a social standpoint and not a little financially. Another priest gave up the charge of several temples, and now, living from "hand to mouth," keeps open a room in his house for the regular Sabbath day, and Thursday evening prayer-meetings of the little band of Christians in his neighborhood.—*The Independent.*

OSAKA, JAPAN.

Why Not?

It gives an idea of difficulties in Africa, when Bishop Smythies, of Zanzibar and Nyassaland, says that if part of his diocese lay in London, it would be easier for him to superintend it than to have charge of Nyassaland. He can go to London in twenty days or less, but for a visit to Nyassaland and return he must allow six months! How would it do to appoint him Bishop of Zanzibar *and London* (with several auxiliaries), and to transfer the Bishop of London to the Lakes? Then the complaint could not be made that no home dignitary has ever recognized a call to the mission fields. Such exchanges may some day not appear so ludicrous as they do now. Why should not a Boniface, in his old age laying aside a great primacy that he might receive the crown of martyrdom among the heathen, be as possible now as eleven hundred years ago?—*Missionary Review*

—In October last, while Missionary Coblentz, of Altoona, Pa., was absent several weeks, the mid-week service was led and the two catechetical classes were regularly heard by the Elders. This is a hint for some older congregations.

THE CHILDREN'S PAGE.

Do all you Can.

A child went merrily forth to play,
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy golden head;
Mother said, "Darling, do all you can,
For you are a part of God's great plan."

She helped a younger child along,
When the road was rough to the feet:
And she sang from her heart a little song
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said, "I will do likewise the best I can."

Our best! Ah, children, the best of us
Must hide our faces away,
When the Lord of the vineyard comes to look
At our task at the close of day!
But for strength from above ('tis the Master's plan),
We'll pray, and we'll do the best that we can.

The Girls of Dehra Doon, India.

IN one of the most beautiful valleys of India, at the foot of the Himalaya Mountains, is the Doon. The sacred Ganges flows by one end of this lovely vale, ten miles wide and sixty miles long; and at the other end the river Jumna rolls toward the sea. About midway between these two rivers, and on a rise of ground from which, each way, water runs to the river, high and healthful for situation, stands the city of Dehra, and in it a large building that cost $25,000,—oriental in style, picturesque, airy and commodious,—where one hundred and twenty girls are gathered. These girls are not slaves, not heathen, but the daughters of the members of Christian churches in India.

Some of the parents, anxious that their daughters shall have Christian education, are unable to pay even the small sum that is required for their maintenance, and kind ladies in America are fond of making provisions for these Indian girls. In the list of supporters are the names of ladies in New York, Philadelphia, Norristown, Xenia, Baltimore, Port Jervis, Trenton, Chicago, Albany, and many other places. India and England have ladies taking upon themselves the responsibility of sustaining pupils at Dehra Doon.

These girls are carried on and through courses of study similar to those in the public schools and some of the colleges in America. Recently the highest class has been permitted to go up to the Calcutta University Examination, where one of them was examined six hours a day for four successive days, and passed honorably.

At the outset it was thought important to confine the studies to the native language, but it was soon found that the range and destiny of the English tongue made it far more desirable to give them access to its inexhaustible and increasing stores. Their usefulness in India is greatly enhanced by this course. Mr. Herron says:

I have been pleased to find that they avail themselves of this invaluable privilege. A short time ago I met one of the pupils, a girl about fifteen years of age, reading as she walked in the avenue of their play-ground.

"What is that you are reading?" I asked.

"A book of poetry," she replied.

"Whose?"

"Walter Scott's."

"Which of his poems?"

"The Lady of the Lake."

"Do you like it?"

"Yes; I have read it several times."

"Do you like to read poetry?"

"Very much."

"How much have you read?"

"I have read Longfellow's poems, Jean Ingelow's, Willis', Pollock's Course of Time, Burns', Goldsmith's, and Walter Scott's."

I was surprised; and as I walked along I thought to myself, what a store of rich thought and beautiful imagery that child has in her mind that she could not have had had she not learned English.

It is amusing to note the selection the girl had made, and it may be that she had read only what was put into her hands by her teachers. But she had evidently made herself familiar with more of the poets of England and America than many young ladies have who enjoy the privileges of very costly schools in Christian lands.

These are the girls of Dehra Doon. It is pleasing to know that far away among the mountains of India there is such a bright spot, made brighter by the Sun of Righteousness; and that the sweet power of Christian education is training a hundred young women for usefulness in their native land. Greatly are to be honored the men and the women who give their lives to the work. They will have their reward.

And it would be well if our children, and especially the pupils of our schools and colleges, would bear in mind that these children, rescued by the grace of God from ignorance, are making, perhaps, a better use of their opportunities than *they* do who are enjoying the full noontide of civilization.—*N. Y. Observer.*

A Chinese Sunday-school Girl.

A LITTLE girl went to a Sunday-school in the house of the Chinese catechist. His wife told the little heathen children about our Lord, and taught them to sing hymns. There the little girl learned many Bible stories and some hymns.

She became very ill, and during her illness she asked her father and mother to read to her out of her Chinese Bible. They were both heathen, and did not believe in the Bible or in the true God; but to please their little girl they read to her, and she told them all the stories she could remember about God and His Son Jesus Christ.

After being ill for some time, she "went home to God," as the Chinese Christians say.

After her death her mother began to think of all the strange stories her little girl had told her. God enlightened her dark mind, and she gave up her idols and became a Christian.

Her father also thought of the things his little girl talked about, and felt the doctrine must be a good one; but if he became a Christian he knew he must give up working on the Sabbath day.

His friends, noticing that he was inquiring after the Jesus doctrine said to him, "You know that by working seven days you cannot keep out of debt; how will you do if you work only six days?"

This was a hard question for the poor man, and for a long time kept him from being a Christian. But the Holy Spirit was more powerful than the words of his friends. He took Jesus to be his Saviour, and he kept the Sabbath day. He has been able to pay all his debts, and he never needs to go into debt, though he works only six days. For many years he has been a true Christian in word and deed.

This poor little Chinese girl loved her Lord so much that she could not help telling others about him. Oh, how great will be her joy to meet her parents in heaven, who had been worshippers of idols, and to know that she led them there!—*Daybreak.*

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The Missionary Guardian.

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Home Missions.

EDITED BY { Rev. D. S. FOUSE, D.D., Rev. A. C. WHITMER.

Meeting of the Board.

IT is proper to say "Board," for the Executive Committee is the Board three-fourths of the year.

The Executive Committee of the General Board of Home Missions met in Pittsburgh, Pa., January 11th and 12th, 1893, during the great snow-storm of that week.

The officers were instructed to carry out the wish of the Board in the purchase of a lot for the mission in St. Joseph, Mo.

The following persons were commissioned: Rev. G. P. Hartzell for Astoria, Ill.; Rev. H. H. Sandoe for Paulding, O.; Rev. W. H. Stubblebine for Scranton, Pa.; and Rev. F. M. Line for Tyrone, Pa.

Due attention was given to starting the mission in Chicago, but no one has yet been commissioned. Over fifty names of members in Chicago have been reported.

Quite a number of missions can be strengthened by a judicious reconstruction of charges, and in some cases the Board can be quite relieved. Action to this effect was taken in reference to Jaenette, Pa.; Barberton, O.; and Plymouth, Ind.

The Hungarian work continues to give good promise. At Toledo, O., 27 additions have been reported. At Cleveland, O., a lot will soon be bought. At Pittsburgh, Pa., a neat church seating 300 has been finished.

At New Kensington, Clarion county, Pa., we have 38 members who have been offered a lot gratis in a community of 7,000.

Rev. R. C. Bowling, of Kittanning, Pa., will for a time give this interest his attention.

Columbus Junction, Ia., one part of the former Coneville charge, was enrolled with a small appropriation.

As the mission of Rev. U. O. Silvius, of Philadelphia, is upon the roll of the German Board of the East, it was dropped from our roll; but the continued appropriation will now be paid directly into the treasury of that Board.

The mission of the Rev. P. M. Trexler, D.D., of China Grove, N. C., having declared itself self-supporting, the congratulations of the Board were extended.

The request of Rev. J. Muellhaupt,

of Salem, Ore., to be sent to Stockton, Cal., for a year, could not be granted; and the condition of the work on the Pacific Coast makes it necessary to send some one there for a time for an examination and adjustment of the work.

The request of Concord, N. C., for the continuation of an appropriation of $100 for one year more was granted.

One of the difficult questions was the impending danger of the heavy mortgage on the Kansas City, Mo., church. Only time will tell the tale of help or loss. What can be done will be done.

The reports show that our missions very generally are cultivating a missionary spirit and habit.

Supt. Shuey has been giving much attention to the many vacant fields within his bounds that are suffering for want of pastors.

In answer to the kind offer of the Women's Missionary Society of the Eastern Synod, namely, that instead of raising $300 a year, as now, for the Hungarian work in general, they will raise $600 for a Hungarian missionary located within the bounds of the Eastern Synod, the following action was taken:

Resolved, That inasmuch as our Board has now as many obligations as it can possibly meet, and has already entered into negotiations for another Hungarian missionary to assist Rev. Kovacs at Pittsburgh, Pa., we do not deem it advisable to place another Hungarian missionary in Eastern Pennsylvania. And whereas the Board has not now sufficient means to provide fully for the Hungarian work, we urge upon the ladies of the Women's Missionary Society of the Eastern Synod to furnish us all possible help for the work already undertaken.

A letter from Rev. Dr. J. I. Good requested that the Board call the attention of the General Synod to the necessity of missionary work among the Poles of this country. The request was granted.

The next meeting of the Executive Committee will be held in Pittsburgh, Pa., April 11th, 1893, at 8 P. M., when the triennial report for the General Synod will be presented by President Peters.

The Questions Answered.

A TEACHER in West Newton, Mass., has interested her young people in home missions to such an extent that they are plying the editor of *The Home Missionary* with questions, among which were the following:

"Was Rev. Marcus Whitman rewarded for saving Washington and Oregon to the United States?"

"When did he die?"

"Is there a monument at his grave?"

These questions having been forwarded to Oregon have been answered by George H. Himes, of Portland, a friend of home missions, and one who knows whereof he writes.

Dr. Whitman was not a Rev. His title of Dr. came from his being a Doctor of Medicine. He never was rewarded for saving Washington and Oregon to the United States; but you ought to say Oregon before Washington, because Oregon, at time of organization as a Territory, contained all of Washington and Idaho, besides her present area. Her provisional government, extending over all this great area, was temporarily organized in 1844, and reconstructed July 5, 1845. This was done by the American citizens then residing here, to hold the country for the United States, but without any knowledge whatever

of the United States authorities. Oregon did not come under United States authority until June 15, 1846, and the "Oregon question" was settled when the Ashburton treaty was signed; but the regular territorial government was not formed until August 14, 1848, when the Federal Government acknowledged its parental duty to protect its children, and placed Oregon upon the same footing as other territories.

Washington, embracing all of present Washington and Idaho, was organized as a Territory in 1853. Oregon was admitted as a State in 1859.

Dr. Whitman was killed by the Cayuse Indians November 29, 1847, at Wai-il-at-pu (Indian word for The People's) Mission Station, six miles west of the present town of Walla Walla. The others killed at the same time were, Mrs. Narcissa (Prentiss) Whitman, born at Pittsburg, N. Y., March 14, 1808 (Dr. Whitman was born at Rushville, N. Y., December 4, 1802), John Sager, Francis Sager, Crockett Bewley, Mr. Rogers, Mr. Kimball, Mr. Sales, Mr. Marsh, Mr. Saunders (I lived neighbor to Mrs. Saunders and family of two daughters, survivors, from 1858 to 1862), James Young, Jr., Mr. Hoffman, Isaac Gillen.

The only thing that marks Dr. Whitman's grave is a mound thrown up about six to eight feet high. Mr. William H. Gray, a co-laborer with Dr. Whitman, but who was not at the mission station at the time of the massacre, began, some eight years ago, to agitate the question of a monument. He did what he could during the remainder of his life (he died about three years ago), raising money, now on deposit in one of the banks of this city, for the erection of a monument. Whitman College, at Walla Walla, is the real monument of Dr. Whitman. I have understood that in time the authorities of that institution propose to put $500 to that already in hand, then get such additional amount as may be needed, remove the remains of Dr. Whitman from their present place of sepulture, re-inter them on the college campus, and put up a granite shaft suitably inscribed. This, however, I cannot fully vouch for.

Dr. Samuel Parker, D.D., of Ithaca, N. Y., and Dr. Whitman were commissioned by the American Board in 1835. They came West as far as Green River, where they met a band of Nez Perces Indians, to whom they told what their business was. Two young Indians were prevailed on to return with Dr. Whitman to the East, and Dr. Parker came on alone, reaching the Columbia River some time in August, I think. He was the guest of Dr. John McLoughlin during the winter of 1835–36, and returned to New York *via* Sandwich Islands in 1837, latter part, and never returned to Oregon. In 1836 Dr. Whitman came back with his wife, she riding in a wagon and cart to a considerable distance this side of the Rocky Mountains—the first that ever traversed that region. He arrived at Wai-il-at-pu September 2, 1836, and shortly thereafter began his work.—*The Home Missionary.*

Pastors Please take Notice.

AT the late meeting of the General Board of Home Missions, the President, Rev. J. A. Peters, D. D., was instructed to prepare the triennial report of the Board for the meeting of the General Synod in May next; and as this report will be one of special importance to our people, surely it should have a wide circulation.

But the Board does not know how

many copies to have printed; *they therefore request every pastor to inform Rev. A. C. Whitmer, 452 North Queen Street, Lancaster, Pa., how many copies shall be sent to his charge.*

Of course the report is for free distribution. A copy in each family would do good. It is true, many people do not care for these reports, but all the more do they need them.

Our people have a right to know where their money has gone, and what good it is doing; and further, we want them to know these things. We want them to hear what the Church is doing in home missionary work, and what is yet to be done.

Please, therefore, send for as many copies as you can wisely use, and they will be mailed in due season. The report will not be ready for distribution before May, 1893; but we must, by April 1st, know how many copies will be needed. Please give early notice, and to the above address.

Japan in History.

MESSRS. Houghton, Mifflin & Co., Boston, Mass., have just published "Japan in History, Folk Lore and Art," by Dr. W. E. Griffis, 230 pages, at 75 cents. Some one justly says: "This is a juvenile 'Mikado's Empire,' reborn, redressed and worked up for young readers with Dr. Griffis' literary grace and intelligence."

Whether young or old, you will find this book very interesting and profitable. Part of the table of contents will give some idea of the book: Where is Japan; Who are the Japanese; Their Story of Creation; How They Look at the World; The Mikado; Letters, Writing and Names; Noble Families and their Politics; Social Life in Kioto; The Dutch Yeast in the Japanese Cake; Interior Forces Making New Japan; Outward Agencies; New Japan.

Many of our people will do well to add this to their library. Surely your Sunday-school library needs it.

Quarterly Meeting.

The Executive Council of the Bi-synodic Board met in Hummelstown, Pa., on Tuesday, January 3d, 1893. As most of its items were recommendations to the General Board, and so will appear in the business of that Board, they need not be detailed here.

The mission at Royersford, Pa., having asked for a loan of $1000 for only a few years, the treasurer was instructed to give them the Joseph Keely and the Tohickon Classis Church-building Funds on the usual security. The treasurer was directed to pay the Riegelsville, the Loudon and the Gable Church-building Funds to St. Stephen's mission in Baltimore, Rev. C. W. Levan, pastor, in fulfillment of former action.

The Superintendent having reported the payment of $500 by Elder Henry Gable of York County, Pa., for a Church-building Fund to be called the Henry Gable Fund, he was instructed to convey to Elder Gable the hearty thanks and the high appreciation of the Board.

The session of the Council was short, but much business was well done. Two members were unable to be present, but they doubtless concur in all that was done. It is worthy of note that nearly all the actions of the Board are passed by a unanimous vote.

—The Congregationalists, Presbyterians, Methodists and Episcopalians decline to accept any more money from the Government for work among the Indians.

Mountain Whites.

BY REV. W. E. PARK, D.D., CHAIRMAN.

THE class of individuals termed "Mountain Whites" numbers about two millions. They are the natural inhabitants of the Allegheny mountains, and form a large part of the population of West Virginia, eastern Kentucky and Tennessee, the western part of North Carolina and northern Georgia and Alabama. For a period of seventy years in our history they were forgotten and passed nearly out of sight until the war of the rebellion and the development of their country since the conflict brought them into great prominence.

Some mystery attaches to their origin, the greater number showing signs of Scotch-Irish descent with an occasional trace of the Huguenot, but this strong stock has been mingled with some baser elements. This population, so powerful for good or ill, which promises to wield such great influence in a section of our country naturally controlling, has been labored for by other denominations, but in our opinion its future rests largely with the American Missionary Association. The work carried on among them has been mainly educational. The intellect of the race, naturally strong, has been stimulated by the influence of Berea College, Ky., also by the institution at Williamsburg, Ky., where elementary English is taught and instruction given in the mechanic arts, a tuition of inestimable benefit in so crude and uncivilized a community.

An important Academy is maintained at Pleasant Hill, Tenn., besides many normal and graded schools in which there are being educated thirteen hundred pupils, destined, we believe, to exert an immense influence throughout these Highlands of the South.

During the past year the work in this department has increased beyond the power of the Society to meet it. In localities where the public schools were found to be good, the institutions of the Association were moved to spots where education was poorer. A primary building has been added to the Williamsburg Academy; the schools upon the Cumberland plateau have been enlarged. The increasing number of scholars has made necessary an enlargement of the Building at Bending Oaks, Ala.

During the year the Mountain Whites themselves have shown an extraordinary interest in the work, contributing building materials for school edifices.

The Christian Endeavor movement has done a great work for the young people of this section. The work of women has during the past year been marvelous in elevating this race, which, from its native ability, wealth, territory and geographical position between North and South, may yet hold the balance of power in our country. —*American Missionary.*

Income for December.

Treasurer Santee reports the income for December as follows:

For the general treasury . .	$3092 10
For the Harbor Mission . .	3 00
For Hungarian missions . .	7 59
Total	3102 69

—Licentiate G. A. Neef at the call of the Board in November last made the wearisome journey across the Continent to Hamilton, Wash., only to find the climate too severe for his tender lungs; and so, after spending about two weeks there, he returned to Denver, Col. Thus that little flock is again disappointed.

Reformed What?

"YOU are a minister," said the brakeman, a bright young man of twenty-five.

"Yes."

"Of what Church, let me ask?"

"I am a minister of the Reformed Church," said I.

"Reformed? Let me see; that is a part of the Lutheran Church, is it not?"

"Oh, no, sir," I replied very courteously, and then I went on to explain to him whence we came. "At first all followers of Christ were called Christians. Then those in a certain part were called Roman Catholics, and the rest were Greek Catholics. In the great Reformation all the reformers were at first called Protestants; but after a while a certain part of these were called Lutherans, and all the rest were known as Reformed. These last were our Church. Those in Germany were called German Reformed; those in France wre called French Reformed; those in Switzerland were called Swiss Reformed; those in Holland were called Dutch Reformed; and so on. You see from this how old our Reformed Church is."

The young man looked at me as if he felt interested in these historical statements, so I went on.

"You are an Episcopalian."

"Yes, sir."

"Your Church arose in England a little later. There the Reformed were called Episcopalians, from their having bishops; while those in Scotland were called Presbyterians, from their government by Presbyteries. But both, historically considered, are only branches of the Reformed Church. So of some others that have been of later origin and different names. In this sense the Reformed Church is very large; but our Church, as a distinct denomination in the United States, numbers only 212,000. The Reformed Church is not a branch, you see, but a stem. We are not an offshoot, but an original stock. The Reformed Church is an aged mother, not a youthful daughter. I wish you could read some of our books that give our history, doctrines and customs. You would find that while the Reformed Church in this country is comparatively small, she is numbered in Europe by millions."

The young man seemed grateful for my statements, and we parted well pleased. He will not again ask: "Reformed what?"

A Large Average.

One of the encouraging things at the late meeting of the Synods was the large average for benevolence. The following statements will make this plain:

Ohio Synod.

Communicant members	20,120
For benevolence	$26,452
Average	$1.31

Eastern Synod.

Communicant members	89,131
For benevolence	$119,285
Average	$1.33

Potomac Synod.

Communicant members	34,159
For benevolence	$28,653
Average	.83

Pittsburg Synod.

Communicant members	15,261
For Benevolence	$21,001
Average	$1 37

Synod of Interior.

Communicant members	18,959
For benevolence	$13,202
Average (almost)	.70

The general average for the whole Church is $1.11 a member; and this showing must be gratifying to every one who loves his Church. We are not doing wonderful things, but we

are doing well. Like a healthy child, we are growing—growing slowly and solidly; growing in size and in strength, in wisdom and in activity.

A Thrilling Incident.

On the first day of the meeting of the Board of Missions of the Episcopal Church in Baltimore, Md., in October last, the reading of the names of those who have died leaving legacies to the Society was listened to in solemn silence, the great congregation rising and standing reverently until the list was ended. Then, led by the organ and choir, all sang the 187th hymn:

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed
Thy name, O Jesus, be forever blessed.
Alleluia.

It was an impressive moment and one long to be remembered.—*Spirit of Missions.*

Certainly.

It pays for the Church to send her very best men as missionaries. The truest, purest men, the most skillful physicians, the best preachers, the most kindly and courteous Christian gentlemen, with no perceptible flaws in their character, are the men who can do effective work.—*The Star in the East.*

Dedication.

The mission at Royersford, Pa., on New Year's Day, gave its new church to the Lord, and now doubtless will follow rapid growth. How can a congregation grow in a hall that is so small that you fear to invite strangers—in a hall from which you must send the children away to make room for the grown people?

The church is well located on a large lot, is built of stone, and is well lighted and well arranged. Lot, church, furniture and all cost less than $5 000, and all is paid but about $800. Great praise is due this mission for activity, liberality and good management.

At the dedication, which took place in the afternoon, Rev. Eli Keller, D.D., preached in the morning, Rev. A. C. Whitmer in the afternoon and Rev. G. W. Williard, D.D., in the evening. A session of the Sunday-school was held in the morning, and a meeting of the Christian Endeavor Society in the evening, making a full day of good things long to be remembered.

The Centennial.

Eighteen hundred and ninety-three is our centennial year, and we want our young people to understand what it means.

The Reformed Church in the United States was organized in Philadelphia, Pa., in September, 1747, and the governing body was called a Coetus, an advisory body subject to the Synod of Holland, from which it received support. This advisory relation continued for forty-six years, and on April 30, 1793, the Coetus became the Synod of the Reformed Church in the United States, and so by the adoption of a Constitution declared itself independent of the Synod in Holland.

This event we celebrate in 1893. Special services will be held on April 30th, and the whole year is to be one of grateful thank-offerings. Not only the congregations, but also the Sunday-schools are to take part in this celebration. All the Classes are asked to devote some time of the meetings in 1893 to these centennial services, and the Synods also. The General Synod meeting in Reading, Pa., in May next, will doubtless make due account of this event.

In the meantime both pastors and

people should keep this matter in mind and prepare for it. Read on the subject, think of what is involved in such a celebration, and also see what thank-offering you can give during the year.

Seventh Anniversary.

The Missionary Society of Salem church, Lancaster county, Pa., Rev. D. W. Gerhard pastor, has celebrated its seventh anniversary. An unusually fine program was rendered. The treasurer's report showed $30 for home missions and $32.51 for foreign missions. Besides this, four spreads for hospital beds in Japan were made.

Please note that this Society is in a country congregation, and yet through all these seven years its activity has continued. This shows what can be done where earnestness and perseverance rule the members.

Send for Them.

Some years ago the Board of Home Missions issued a fine Certificate of Membership in Missionary Societies, and a large number of these were sent out through the Church; but for several years little has been said about them, and they have not been ordered.

A large number of these Certificates have now been placed in the hands of Rev. A. C. Whitmer, 452 North Queen Street, Lancaster, Pa., for free distribution, and will be sent in any reasonable number to the officers of Missionary Societies.

In ordering please be very careful in writing names and numbers distinctly.

—Treasurer Nissley has now further paid to St. Stephen's mission in Baltimore, Md., Rev. C. W. Levan, pastor, the following three Church-building Funds: the Riegelsville, the Rebecca Loudon and the Henry Gable Funds.

The Hungarians.

Of the thousands of Hungarians in the United States many are devout Christians, desiring the ministrations of a pastor. If we take good care of these now, so far as we can reach them, will we not largely increase our Church within twenty years?

If we gather in these Hungarian families now, keep in mind that in twenty years thousands of their boys and girls will have grown up in our Church—and then they will not be Hungarians, but Americans; and thousands will not be poor, but rich.

Should we not freely support this interesting and important work? The Board has called a third Hungarian minister, and even that probably will not be the last.

Discontinued.

The Mission Field was the missionary magazine of the Reformed Church in America. It was a monthly published for five years preceding 1893, and discontinued for want of patronage. Every year there was a deficit which had to be paid mainly by the Board of Home Missions and the Board of Foreign Missions. In June last these Boards complained to the General Synod and asked to be allowed to publish their missionary news in some other form. The deficit in the cost of publication in 1892 was nearly $1000, and the subscription list was only about 3500; so that the Boards felt that while paying a large deficit, their work was yet not brought before the Church.

Accordingly with the December issue of 1892 *The Mission Field* was discontinued in its old form and will now be issued as a Supplement to the *Christian Intelligencer* without extra charge to its subscribers.

Notes from the Missions.

Phœnixville, Pa.—Monthly missionary service for the congregation conducted mainly by members of the Missionary Society, with a short address by the pastor.

Johnstown, Pa.—A Brotherhood of Andrew and Philip and a Y. P. S. C. E. are helpful among the young people. The pastor reports 5 additions.

McKeesport, Pa.—The Catechism is explained at the Wednesday evening service. During the quarter 190 pastoral visits.

West Union, Oregon.—Two feet of snow, much rain, and very poor roads, but nevertheless a good attendance at services.

Winchester, Va.—A cheering report: 98 members, 16 catechumens, 23 additions in 1892, and $59 for benevolence during the year.

Tower City, Pa.—Busy building a church there, and preparing to build at Lykens.

Barberton, Ohio.—Now promises well; but Tuscarawas Classis is asked by reconstruction to strengthen the mission.

Cleveland, Ohio.—The members are active and liberal. The best congregational meeting the mission has yet known was held the last week in December, 132 members having responded to roll-call, either personally or by letter. The Ladies' Aid Society have raised over $200. The Y. P. S. C. E. has 45 members, and its weekly prayer meeting has an attendance of 60. The Children's Society has 40 members, and the B. of A. and P. has 12. There has been a net gain of 72, and the active membership now is about 155. Over $2000 have been raised during the year, of which $113 was for benevolence. The work is becoming more solidly founded.

Prospectville, Pa.—In a membership of 75 there is a Y. P. S. C. E. meeting once a week, a B. of A. and P. studying the books of the Bible, a Junior Christian Endeavor Society of 48 members met by the pastor every Wednesday afternoon, and a Ladies' Aid Society. Missionary offerings are lifted the first Sunday of each month; and the last offering of the month in the Y. P. S. C. E. is devoted to missions.

Albina, Oregon.—Pastor Hafner came from Switzerland last summer and has made a small beginning in this suburb of Portland; and while the prospects are not bright, a patient continuance may show good results. Many of these Germans are very indifferent, many are open enemies, and very few come regularly to service.

Scottdale, Pa.—At each communion the members present their offerings in envelopes, and after the Classical apportionment is paid the excess is given to other objects. A Missionary Society gathers contributions, and the offerings of the first Sunday of the month in the Sunday-school are for missions.

Sharpville, Pa,—Large attendance and 50 catechumens. No Missionary Society, but a missionary spirit.

Turtle Creek, Pa.—The Ladies' Aid Society paid $300 on the parsonage debt.

Steelton, Pa.—A large average attendance; 65 catechumens; nearly everything looks favorable. About half of the $2000 debt has been raised, but the mission has suffered somewhat by the frequent absence of the pastor on these collecting tours.

Altoona, Pa.—Two classes of catechumens, and $60 for benevolence during the quarter. This mission has raised a large amount of money during the few years of its history.

Lisbon, Iowa.—Two Missionary So-

cieties. Large average attendance. For benevolence, $50.

Sioux City, Iowa.—Missionary Zartman has good hopes of reviving this interest. He lectures on the Catechism on Wednesday evening. The Sunday-school numbers 50.

Baltimore, Md.—Pastor Weber reports the mission in good condition in every respect; 350 on the Sunday-school roll; the Y. P. S. C. E. and the Willing Workers are both busy among the young with gratifying success, having weekly meetings with good attendance.

York, Pa.—This mission has fixed times for special collections: Easter for home missions; Children's Day for foreign missions; Christmas for the Orphan Home at Womelsdorf. For the last $167.50 were given. The whole Classical apportionment was paid early in the year.

Akron, Ohio.—By late action of the mission a brick church will be built next spring.

Plymouth, Ind.—St. Joseph Classis is asked to relieve the Board as much as possible of the appropriation by a reconstruction of charges.

Cumberland, Md.—Vacant. The negotiation for the union of the German and the English interests here has failed.

Cheney and Whitewater, Kan.—Fair attendance, 10 catechumens, and good finances. Missionary Society at each place.

Baltimore, Md.—Rev. C. W. Levan calls the new mission St. Stephen's. The congregation is not yet organized, but he has a Sunday-school and 9 catechumens. The corner-stone of the chapel was laid early in December.

Philadelphia, Pa.—Pastor Tesnow has just risen from a sick-bed, but is now at work again among his active and liberal people. Their greatest burden is ground-rent on $3000 at 6 per cent., which falls heavily every six months.

Astoria, Oregon.—No lot yet bought. Waiting for better prices. Reading between the lines of this report one can see that the missionary here is working at great self-denial. God help and bless our poor men.

Roanoke, Va.—The 15 members are becoming better acquainted. Sunday-school of 30, made up largely of adults.

Washington, D. C.—Hopeful report of general progress. Finances good and attendance increasing. Primary department of the Sunday-school has outgrown its room, which must now be enlarged.

Ballard, Wash.—This is the growing suburb of Seattle. Missionary Graedel has also Hamilton and Blaine under his care. Hamilton has only 700 inhabitants, but the mineral wealth of the region around it assures development.

Baltimore, Md.—Rev. W. I. Stewart's organizing power is assurance of growth. Spiritual condition good. Sunday-school has had large additions. The infant department has been made a Mission Band, and the offerings of one Sunday each month in the main school are for missions. The meetings of the Missionary Society are well attended. The Society of Willing Helpers, lately organized, has 60 members. It is designed to develop the social life of the congregation and to raise money for local church purposes.

Harrisville, Va.—This is Rev. A. B. Bauman's first report. Large attendance; 30 catechumens; $25 for benevolence. Having been without a pastor for nearly two years, much needs to be done; but the people are doing well, and the lack will gradually be made up.

Reading, Pa.—Here the work is new, but the congregation is doing well. The Sunday-school has reached 255. The pastor teaches a Bible-class of 30.

Thirteenth Anniversary.

It was a pleasure to attend the thirteenth anniversary of the Missionary Society of the church at Frederick, Md., early in January. The report of the president and that of the treasurer showed how much can be done, and so easily done, by systematic effort. At each monthly meeting a basket collection is lifted, but the main income is from the work of collectors who regularly call on the members for their offerings. The income of the past year was $285, but it never before fell short of $312 to $350; and the whole income up to the present is $4200.

The address of the evening gave a bird's eye-view of the home missionary work of our Church. As is well known the pastor, Rev. E. R. Eschbach, D.D., is secretary of the General Board of Home Missions.

A touching incident of the anniversary occasion was an offering sent in by Mr. and Mrs. George M. Gittinger. A few months ago their two little sons died of diphtheria, and these children had laid away certain savings. Some time before the anniversary service the parents handed in these savings as a sacred offering for home missions.

—Please note that the only Harbor Mission of our Church is under the care of Elder Paul Sommerlatte; and note also that as Rev. C. H. Ebert, the former missionary, is no longer in our employ, no money for this work should be sent to him. It seems that he has been sending out appeals to some of our people.

How much for Home Missions?

In the blank for the quarterly report the question is asked: "What amount was raised this quarter for home missions?"

What does this mean—money for the needs of the mission itself, or money for the treasury of the Board? Certainly the latter. All the money raised by a mission for its own uses may in a narrow sense be called money for missions; but the question refers to the special offerings of the mission for the general work of the Board. This is implied in the additional question: "How much for other benevolent objects?" The Board expects every mission to take part in all church work, not only paying the Classical apportionment, but also giving to those objects that are not apportioned, such as foreign missions and our orphanages.

The Board is mainly concerned, however, to know how large are the offerings of the missions for home missions, and the question needs to be answered every quarter.

Sometimes a missionary will answer: "None this quarter, except on the Classical apportionment." That is a queer answer. If you paid your Classical apportionment on home missions, was not that an offering for home missions? Why not answer the question by stating the amount?

W. M. S. of Lebanon Classis.

The semi-annual meeting of this Society was held late in November in Palmyra, Pa. A balance in the treasury, $89.13, was ordered to be sent to the treasurer of the Eastern Synod (or was it to the treasurer of the W. M. S. of the Eastern Synod?). A report of the work of the year is to be published and sent to each congregational Society.

Systematic Getting.

But how shall we secure something like stability in the receipts? A glance at the tables will show great fluctuations in every period of five years. The only security against fluctuation is systematic, conscientious giving. To maintain missionary work properly, the Church must observe the same principle of giving as prevails in maintaining the local church. Spasmodic efforts, spurts of enthusiasm, importunate appeals, are not the method of raising the pastor's salary nor paying the running expenses of the church. Nor is it wise to plan the year's work with the hope that the bequests of the dead will make up the deficiency in the gifts of the living. Depending upon plate collections or an annual offering would hardly be considered a safe policy in the home church. Personal offerings from every member of the church are sought, and the means of securing these offerings from week to week are provided. Consecrated giving includes system and regularity as well as self-surrender and prayer. If every church member of the Reformed Church would lay aside a cent a day for missions, our Board would have to seek new fields in which to spend the money.—*The Mission Field.*

"Something to Do" Mission Band.

Two girls were walking together and one said: "Oh, Flossie, I've been thinking so much about the Something to Do song."

"What song is that, May?" said Flossie.

"We sing in Sunday-school—'Something on earth for the children to do;' and the chorus says, 'To lead others to love the dear Saviour above.' We can do more than just give our pennies."

They talked it over, and thought it would be nice to get the children to come together and talk and sing and pray about and for the heathen, and the next Sunday the pastor read this notice: "The first meeting of the Something to Do Mission Band will be held Saturday at three o'clock, in the Sunday-school room. We hope that all the children will come."

—The Board having enrolled Tyrone, Pa., as a mission, the Committee of Juniata Classis has begun to preach there every two weeks. This will well prepare the way for the coming of Rev. Francis M. Line, who will take up the work April 1st, 1893.

—Too late for the last issue came the news of the tenth anniversary of the Missionary Society at Huntingdon, Pa. The offerings of the year from 110 members were $63.44, and the anniversary offerings were $60.63.

—It was a hearty welcome which our Hungarian missionary, Rev. Kovacs, gave Superintendent Fouse and the editor, as we entered the parsonage at the rear of the church, in Pittsburgh, Pa., after the adjournment of the Board last month. He speaks a little English, but very easy German. He showed us church, parsonage, wife and baby, and he seems to be a happy man, especially happy in the hope of a third Hungarian missionary coming.

—When she handed me five dollars for home missions, I knew it was a sacrifice, for it came from the point of a needle. Of course she gave small sums in the usual collections, but this was a special offering unto the Lord; and one cannot help but challenge the thousands who could even more easily do likewise, to the great help of the work.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts of our treasury for the month of December amount to $2457.60. This, we are happy in being able to say, is an advance of upwards of a thousand dollars over the corresponding month of the preceding year. The gain for the seven months of the fiscal year over the same period of last year is over $2200. The effects of the labors of Rev. Dr. and Mrs. Moore are very discernible in these figures.

—We are glad to be able to state to the readers of the MISSIONARY GUARDIAN, that the statement which appeared in one of the church papers to the effect that a legacy of $2000 had recently been left to the Board by George Breit, deceased, of Brooklyn, N. Y., is correct. It is, however, but due to the memory of the parties concerned to state, that this $2000 is really from Catharina Dietz, deceased. She had during her life-time placed in the hands of her brother, George Breit, the $2000, with the directions that he should pay it over to our Foreign Board during his life-time; or, at his option, retain it and enjoy the interests and profits himself, and at his death provide that the principal be paid as she had directed. He retained it during his life, and in his will provided by bequest accordingly. We expect this sum will come into the hands of our treasurer in a few days, as the necessary legal instruments are now being prepared. We would, however, further state, that it is directed by the donor that this $2000 shall be securely invested, and the proceeds be applied to carrying on our foreign work. So it will be seen that the principal cannot be applied to the payment of our indebtedness or to current expenses. Only the accruing interest can be thus applied.

—In looking over the acknowledgements for the last few months, it is gratifying to notice the increasing frequency of personal contributions of sums from $5 up to $50 or more. It is indicative of a growing appreciation of the solemn duty we owe to our benighted fellow-beings. Recently one of our pastors in eastern Pennsylvania called upon one of his members who the day before had listened to a presentation of the cause and wants of foreign missions. Before leaving, to his glad surprise the member handed him fifty dollars, thus nearly doubling the amount which had been gathered in the congregations. This was the result of information. We beg leave to say to our ministers that something more is necessary to move the hearts of our people than an announcement of a collection, accompanied with a few general remarks on the subject. Tell your people some of the things which our missionaries personally have done; some of the events and experiences which have fallen under the eye of our missionaries. People are interested in facts far more than in abstract thoughts.

—At the last meeting of the Board, Dr. Moore was directed to return to Japan next spring. The present expectation is that he will sail in April. But a few weeks remain to him to visit our churches. After his retirement from this special service, it will devolve more fully again upon the Secretary to respond to the calls of the brethren to present the cause to their people. It will afford him pleasure to respond to such calls. But who shall do the inviting—shall he invite him-

self to visit you, or will you invite him?

—We wish to present to the ministers and members of our Church, as an object lesson, the Missionary Society of Emanuel's Reformed church, Hanover, Pa. This is by no means the largest or wealthiest congregation in our Church, yet there is not a Missionary Society in the Church which has enrolled a larger percentage of the members of the congregation, or is more thoroughly organized, or exceeds it in zealous and untiring activity and largeness of contributions. Its recent Christmas gift of $500 to the cause of foreign missions is a very tangible illustration of what thorough organization and persevering devotion can do. Each member names a monthly contribution. The list is revised at the beginning of each year. The congregation is divided into sections or wards, and there are three bands of collectors for each ward, who serve four months each. These collectors are appointed, if we mistake not, by the pastor. Quarterly public meetings are held on Sunday evening in the church, and the collections on these occasions are placed into the Society's treasury; and at suitable times appropriations are made to the home and the foreign work. For several years we know that it paid $300 a year of the salary of a home missionary in Baltimore. What it is now doing for the home work I am not informed. This same plan has been tried in other congregations with varying success. But here is a demonstration of what it is capable of doing, when heart and vigor and perseverance are employed. This "Christmas gift" was in addition to $100 previously contributed during the year. We trust that this benefaction will provoke others to similar good works.

—It is with profound pleasure that we are enabled to announce to the readers of the MISSIONARY GUARDIAN that Rev. W. E. Hoy is greatly relieved of his sufferings from asthma with which he has been so sorely afflicted. He is now undergoing a course of treatment which he hopes will afford him permanent relief, if not a complete cure. With all his sufferings, he continues laboriously to discharge his duties as teacher in the Training School. The only concession he has consented to make, is to suspend evangelistic work for a while in consequence of the strain involved upon his respiratory organs. He is a man of consuming zeal.

—Rev. H. K. Miller informs us that he has had his first experience of preaching to a Japanese audience. He wrote out a brief sermon and preached it to the congregation. He then passed the manuscript to the interpreter, who translated it into Japanese very satisfactorily, as he was informed by those who understood both languages. But it took nearly twice as long to render it into that language as it did to deliver it in English, in consequence of its verbosity.

—Miss Poorbaugh writes us that the Girls' School is in a very flourishing and vigorous condition. It now numbers 45 scholars. The agitation growing out of the anti-foreign feeling, which caused so much disturbance, and the discipline of five of the most aggressive scholars, has happily passed away. The determination of the Board, that as long as it sustains and supports the School it proposes to retain its management, seems now to be acquiesced in.

—The formal Opening and Dedication of the Tohoku Gakuin, or, as we call it, The Boys' Training School, took place on November 18, 1892.

Rev. H. K. Miller has given us quite an extended account of the exercises, the substance of which we will give to the friends of the Institution, as we can command the time. He calls it "a red-letter day." The following was the Program:

1. Music.
2. Reading of the Scriptures.
3. Hymn No. 256.
4. Dedicatory Prayer.
5. Reading of the Imperial Rescript.
6. Address by the Vice President.
7. School Song.
8. Address by the President.
9. Hymn (English).
10. Address by the Governor of Miyagi Ken.
11. Address by the Mayor of Sendai.
12. National Song,
13. { Ten no Heika Banzai (Long live the Emperor). Tohoku Gakuin Banzai Long live the Tohoku Gakuin).
14. Benediction.

It is interesting to note the part taken by the high civil officials, and the decidedly Christian character of the whole proceedings.

—We learn from our missionaries that some of our native teachers in the Government Schools, although required among other branches to teach *morals*, are men of sadly impure character. They do not hesitate to indulge in revels and orgies in houses of infamy, and even to recount their unclean experiences to some of their students. And yet these men lecture to their students on morals. The effects are becoming visible. The more thoughtful students are losing all respect for their teachers. No wonder, that even in the absence of any positive Christian instruction (which he was not at liberty to impart) the simple personal presence of Rev. Dr. Moore, in the Higher Middle School in Sendai, wrought so powerfully for good upon some of the scholars.

—We desire to remind the friends of our work, that the Board is still oppressed with the burden of its debt. The increase of receipts for the last two months served merely to compensate for the shortage of two or three previous months of the year, one of which months furnished less than half enough to meet the current expenses. There has been no decrease in our indebtedness. Increase of expenses, the sending out of our last missionary for instance, has more than absorbed our slightly enlarged receipts; and our present condition is, that our obligations are slightly increased. We beg leave to repeat the fact, that interests and discounts absorb from $600 to $700 a year. This ought not to be.

—We present on another page, from the *Missionary Herald*, a statement of the outlook for missionary work in Japan, as seen by Mr. Cary, a missionary of the American Board. It is in corroboration of the reports of our missionaries.

How to Increase Contributions.

WE noticed recently in an article in the *New York Evangelist* that the Board of Foreign Missions of the Presbyterian Church, prompted by the growth of its work in foreign fields, found it necessary to devise some means or plans for the increase of its receipts. The article stated that a plan had been adopted, that the plan was published in the form of a leaflet, and that these, together with subscription slips, were in the hands of treasurer William Dulles, Jr., for distribution to congregations.

Realizing that our Board is laboring under the same pressure, and desirous of learning from the larger experience of our Presbyterian brethren, we dropped a line requesting a copy of the plan and the slips. Mr. Dulles replied very courteously and kindly sent us two copies of each.

The plan in substance is as follows: On a Sabbath preceding the one for

receiving the offerings, let the minister discourse distinctively upon foreign missions, informing his people of the progress and outlook of the work, explaining how the work is carried on and how the money is expended. After the sermon, have persons previously appointed pass along the aisles and present a subscription slip to every person, young and old, on which to note the amount they will contribute, together with the name, and return the slip to the distributor. On the day for gathering the offerings, the contributors are asked to have the amount subscribed enclosed in an envelope, with the name of donor written on it. These to be gathered by the officers of the church.

We have in a number of instances adopted a method somewhat similar, with very marked beneficial results. The plan of bringing in the offerings at a subsequent, appointed date has its advantages over gathering them at the time of the presentation of the cause. The purpose is to secure an increased offering, and the majority present may not have come prepared. By this means the opportunity to comply is afforded.

We cannot too earnestly press upon the minds of the pastors the importance of giving their people a carefully prepared account of our foreign work. Give them the statistics in brief; give them the details of our work—its progress and its opportunities—give them narratives of incidents and the actual experiences and results of the labors of our devoted missionaries; and we know from experience and observation that the people will respond.

The old plan of simply announcing a collection for this cause, with a few general unstudied remarks, results for the most part in a very meagre offering, in which pennies abound. What is desired is that the offerings be at least doubled; and the pastor, to secure this end, must inform himself that he may inform his people and evoke an intelligent and generous response. It is the pastor's duty to instruct his congregation in this as in other offices of Christian duty and good works.

From Japan.

THE continued political excitement of the past year has so occupied the attention of those classes which formerly have been most receptive of Christian truth, that it has been difficult to get them to consider religious matters. The conservative reaction, though less marked than before, is still a great hindrance, one of its most evident results being seen in the small number of students attending some of the Christian schools.

Though few of the churches have seen large additions to their membership, some progress has been made at almost all points. The wave of disturbance caused by the advocacy of ultra-liberal views has largely subsided, leaving some wrecks in its pathway; but for many churches there have been beneficial results, since they have been led to more confidence in those things that cannot be shaken. The Kumi-ai churches, at their annual meeting, adopted a statement of faith which, while dealing only with the outlines of great truths, is thoroughly evangelical.

Much of the attention of the churches of all denominations has been turned toward charitable work. The well known orphanage in Okayama has been the pattern for several others which, like it, are on a firm Christian basis. The self-denying zeal of those in charge of these institutions shows the power of Christianity in their

lives; and their work wins the admiration of those who do not believe in that which is its inspiration. The earthquake of October, 1891, and the disastrous floods of 1892 were new calls to charitable efforts. The careful and sympathetic way in which funds and supplies were administered gave additional reason for public approval.

Great benefit was received from the visit of Professor Ladd. By his lectures he was able not only to strengthen the foundations of faith in those who were already Christians, but also to drive from many others the idea so prevalent among Japanese students that faith in God is childish, and inconsistent with scholarship. The influence of his words remains in the minds of those who heard them, and in their printed form it will be carried to many more. It is to be hoped that other leaders of Christian thought will come to do similar service among the educated men in Japan.

An important step in the securing of religious liberty has been taken by the bringing to the notice of the Government an alleged violation of the rights guaranteed by the new Constitution. Though at the time of writing the facts involved are still under investigation, the Ministers of Education and of the Interior have by their words shown that a governor would not be justified in exhorting teachers to have nothing to do with Christianity, or a teacher in forbidding pupils to study the Bible.

The number of those engaged directly in Christian work has been increased by the graduation of twenty-three from the theological department of the Dōshisha and eight from the Women's Evangelistic School in Kōbe. Most of these are laboring zealously and effectively, while others like them are needed for other places desiring such help. Graduates of the Nurses' School and other institutions add to the good influences emanating from the educational work of the American Board.

No one of us has the gift of prophecy to see what the near future may have in store; but the present feeling among missionaries and Japanese pastors seems more hopeful and expectant than for some time past. Some special manifestations of the revival spirit are thought by many to be but the beginning of widespread movements. If in addition to the "expecting great things from God" we are consecrated to "attempt great things for God," we cannot believe that He will fail to answer our prayers and bless our efforts.—*Otis Cary in The Missionary Herald.*

—THE MISSIONARY REVIEW OF THE WORLD for January shows the same painstaking care to cover the whole field that has characterized the magazine in the past. Rev. A. T. Pierson, D.D., who is supplying the pulpit of the London Tabernacle at present, continues editor-in-chief. His son, D. L. Pierson, of Princeton, N. J., is managing editor. Among other articles are the following: "Our World: A General Glance at Some Great Facts," by the Editor-in-Chief; "The Nineteenth Century One of Preparation," by Rev. Josiah Strong, D.D.; "A Century of Missions," by Rev. F. Edwards, B. A.; "Industrial Education of Women in Foreign Fields," by Mrs. J. T. Gracey; "South America and the Papacy," by Rev. George W. Chamberlain. Published by Funk & Wagnalls Company, 20 Astor Place, New York City, at $2.00 a year.

Letter from Rev. D. B. Schneder.

Sendai, Japan, Nov. 8th, 1892.

DEAR DR. CALLENDER:

The following extracts from the *Japan Mail* show the direction in which Buddhism is drifting:

"The *Kokkai* (a leading vernacular paper of Tokyo) discusses the question of the degeneration of Buddhist priests. It does not hesitate to denounce the whole order of the priesthood as being sunk in the depths of immoralities. There have not been wanting pretended reformers of Buddhism in the recent years. Kitabotake Doryu, for instance, caused a certain amount of excitement in religious circles by preaching new doctrines which he had brought home from a town in Europe. But he soon sank out of notice. His example was followed by a priest called Mizutani Jinkai, who declared himself a *Bosatsu* (Bodhisatlava) and drove about in a peculiar carriage. After him appeared Tonaka Chikaku, who attempted to revive a belief in the miracles wrought by Nichiren. At present a young scholar named Inouye Enryo is doing some useful work by rousing interest in the study of Buddhism as a system of philosophy. But his efforts have not the slightest influence in reviving the vitality of the religion. Is there not, asks our contemporary, a single true follower of Buddha among the 200,000 priests in Japan?"

The following is another extract from a different column:

The Buddhist Priests and Graveyards.

"Another severe blow has been struck at Buddhism by a recent decision of the Tokyo City Council. Hitherto the cemeteries of the capital have been under the control of the various temples; but the city council has ruled that they shall hereafter be controlled by the Urban District Officials, and the Governor of Tokyo is about to give effect to this ruling within the course of the next few weeks. It will be easily understood that the change means much to the priests. They will no longer be in a position to sell ground for graves, and a great part, if not the whole, of the fees which now come to them regularly from the friends and relatives of the dead, will either be diverted to other channels or cease to be paid at all. Probably the citizens of Tokyo will benefit correspondingly, for under official management the disbursement on account of the graveyards cannot fail to be considerably less than it is under the present system. The priests, however, are determined not to submit tamely to this injurious reform. They are advised, so report says, that the decision of the City Council is illegal, and they have resolved to test the matter by a lawsuit against the Governor. The costs of the action are calculated at about seven thousand *yen*, and this money the priests are now engaged in collecting. We can not wonder that the Council's action has caused great uneasiness in Buddhist circles. The Government's resumption of all the lands attached to the temples at the time of the Restoration was a step of the gravest moment to Japanese Buddhism. It amounted virtually to disestablishment. Next to it in importance is this measure about the cemeteries. True, the reform is thus far confined to Tokyo; but that other places will follow the example of the capital, should the latter's action be endorsed by the law courts, there can be very little doubt."

I may add that a year ago a large plot of ground was laid out and extensive preparations were made to build a large new temple in Sendai. But in

the course of a few months work ceased, and it has not been resumed since. The reason is lack of money. The priest who had come from Tokyo specially to further this scheme is going back, satisfied that nothing can be done. With his departure will cease, too, much of the active Buddhist work that has been done in the Arimachi district during the last year and a half.

Yours in Christ,

D. B. SCHNEDER.

Dr. Cobb in Japan.

THE PLEA OF HOKKAIDO.

OUR time at Sendai being limited, we were unable to see anything of the work of the American Board, which has a station here. This we regretted the less as Dr. DeForest was absent. One incident of our stay we must not forget. On the evening of our arrival we were waited upon by a Mr. Sugeto, who, having heard of our coming, had traveled all the way from Sapporo in the Hokkaido to meet us and plead that missionaries might be sent to that island. The Hokkaido, or "Circuit of the Northern Sea," is the island formerly called Yezo. On it is Hakodate, one of the ports first opened to foreign trade by treaties with Japan. It lies north of the main island, has a colder climate, a harsher soil and a less cultivated people. Here, too, the Ainus, the remnant of the aborigines of Japan, are found. Of late years efforts have been made to induce settlement by emigrants from other parts of Japan, and with considerable success. At Sapporo an agricultural station was established, and for some years carried on by General Capron and a number of American assistants. This experiment was afterward abandoned as too costly, but a respectable agricultural school or college is still maintained by Government. It was the cause of the emigrants, as well as of the scattered inhabitants of the island, that Bro. Sugeto came to plead, and plead it he did most earnestly, dwelling upon the wide opening and the condition of the people, "as sheep without a shepherd." This was but one of many similar appeals to which we have listened from time to time on this tour, of which we could not but feel and admit the force, and yet to which we were unable to give affirmation or even encouraging response. Alas for the necessity of silence under such circumstances! It was impossible to repress the secret wish that our German brethren, so firmly planted and so successful in their work at Sendai, might be moved to extend their operations by sending missionaries to the Hokkaido. Their situation, so far north, would be favorable for such a movement.—*The Christian Intelligencer.*

We would say, in addition to the above, that our mission has a self-supporting congregation at Hakodate, a place of very considerable size, in the southern part of this northern island, Hokkaido. The only reason why we have not extended our work on this island is the want of men and means. We hope, however, that now that our Seminary in Sendai will annually send out a class of educated natives into the Christian ministry, we will be able in the near future to enter more largely upon this needy and inviting field. Will the home Church furnish to the Board the means necessary for carrying out this purpose?

We beg leave to call the attention of our ministry and members to this particular case, as emphasizing the urgent necessity of maintaining the increase in contributions which the last few months exhibits. Is it not a most

direct call from God that we go forward and occupy the land He has opened up immediately before us?

Types of Inquirers.

MISS ELLA R. CHURCH, HIMEJI, JAPAN.

No. 1. One foreign missionary alone among the natives. A Bible woman. A young native evangelist. A room, opening upon the principal street. The Bible woman telling the story of salvation. *Inquirer.* "Here, do you believe what you are saying?" "Yes." "Do you believe in heaven?" "Yes." "Do you believe in hell?" "Yes." "Oh, then you are a Buddhist." "No." "Is your religion Shintoism?" "No, it is the Christian religion," and the story goes on, the man now and then raising objections to the teaching, and apparently opposing. But he remembers and thinks, and talks with his neighbors of the new, strange doctrine. One day he says to a neighbor, "On my first holiday, I shall go to town and hear again." "You can't, the missionary goes away to-morrow." Then the man leaves his work at once, walks seven milles to town, and comes at once to our house. Many questions he asks. We show him the Bible. He wants to buy. Forty cents, we tell him, and he cannot afford it. We have the Gospel of Mark for two cents. He decides to buy one, to pay for which he takes out his money. It is all in coins, in value about one mill. Twenty of these he counts out for his Bible portion, and then has left only five or six pieces. Who in America would give their whole fortune for the Bible? Who would like to help in free distribution of Bibles in this land?

No. 2. Eating my dinner I hear a slight noise behind me in my room. Turning around I see an inquirer, and I answer his questions, telling him simply the way to salvation. "But what must I do?" "Believe on Jesus as your Saviour." "Yes, but what must I do?" "Keep the ten commandments." "Yes, but what must I do?" "Jesus will give you a new heart, if you ask him. True religion does not consist in outward forms, but in heart worship of God." "But is there no form to go through?" Then I tell of baptism. This is understood. "I wish to be baptized, and join the Church." "You must first truly love and trust Jesus," we say, and invite him to come often to the teaching and to read the Bible.

No. 3. Young man, who comes in and at once lights his pipe. "Please teach me Christianity;" and we begin the old, old story. At last he says, "There are not many believers here, are there?" "Very few, as yet," we say. "You would like many to believe in Jesus?" "Oh, yes; otherwise they cannot be saved." "Well," said he, "I wish to go to America. Now, I have not money enough to go, but if you will send me, I will become a Christian, and then all my friends will believe, too." We tell him we do not buy Christians.

Nos. 4 and 5. Two elderly men, very haughty, chiefs of neighboring villages, who come to my room to hear the strange teaching. "Tell us from the very beginning," they say; "we do not know anything about it." So we repeat the old, old story. "Wonderful," they say. They will think about it.

No. 6. A woman with a little child. She has often been at the public meetings, but seems timid, so we do the questioning. "Do you believe in God?" "Yes." "And in Jesus?" "Yes." "Do you pray to God?" "Yes," with a glad light in the modestly raised face, "and I wish to follow

Him." As we talk she shows her simple childlike faith and love. Her husband is indifferent to the truth, and she wishes us to come and talk to him.

No. 7. A Buddhist priest. "I hear," says he, "Christians have a strange peace in their hearts." "Oh, yes," we tell him, "different from all other people's experience." He is very serious. At last he says, "That is just what I want. I have long sought peace. It cannot be found in Buddhism. I have been most faithful, but am all unrest within. Shintoism is no better." And after a little longer talk he buys a Bible and goes away to study for himself this new religion that promises peace to the soul.

No. 8. A school teacher. Heard of Christianity in Tokyo a number of years ago. Borrows a Bible to read. In a few days returns and says he believes the teaching is true, and desires to become one of us. "But," says he, "what shall I do in the 'Moral and manners class,' where I am expected to teach the doctrines of Confucius?" We advise him to read the doctrines of Jesus, and see if they are not far better.

No. 10. It is a public meeting. The inquiry this time comes from a young physician, and he asks if he may address the people. We tell him, yes, and he says, "I have never spoken for Jesus before. It is only a little while since I began to follow Him. Few of you know that I am a Christian, but I wish you all to know it." And then follows an eager account of what Jesus has done for him and can do for them all, with an earnest appeal to all to become Christians. Let those in America who shrink from becoming Christians openly because their worldly friends would scoff, those who tremble at the thought of speaking in meeting, and think their tongue, which is glib enough ordinarily, becomes paralyzed in a prayer meeting, learn of this brave young man.—*Baptist Missionary.*

Mr. Pentecost in India.

MR. PENTECOST is not particularly frightened at infidelity in a Hindu. "They are only infidels as to their old faith;" we may hope they will embrace the true faith. He tells a good story in the *Independent* about the encounter of a missionary with a gentleman who had been traveling *several weeks* in India and had failed to see "a single native convert." They were in the same railway carriage and the missionary assured his companion there were thousands and thousands of them in every part of the country, and the number is increasing more rapidly than ever before in the history of missions.

"I tell you, sir," said the traveler, "I have been on the lookout for native converts, and I have not seen them."

Just then the train drew up at a station, and as they entered or came alongside the long platform a great throng of natives were massed together and were singing. Presently the gentleman's attention was arrested by a familiar hymn tune. He expressed surprise at this and asked the missionary what it meant, and how these people had gotten hold of a Western hymn tune, and what they were singing. The crowd numbered several hundred. The missionary, gathering his traps together preparatory to alighting from the carriage, replied to his questioner as follows:

"Why, sir, I have been home on furlough and am just returning to my station, which is several miles back from here. These people here are *native Christians* from the villages among whom I work. They have

come down to meet and welcome me back. The songs they are singing are *Christian hymns*. The hymns are, of course, in their own language, but the tune you are now hearing is 'Dundee,' as you probably have recognized. You see there are several hundred of them. They are all or almost all of them Christians."

The gentleman looked out of the carriage window and saw a motley group of black men and women only little more than half clad (in native costume, in fact), and exclaimed indignantly:

"Sir, I tell you these creatures are not Christians; *they are natives*."

The missionary smiled his reply back to his choleric friend and said:

"I grant you they are *natives*, but they are *converted* natives. Did you expect that native converts would be anything else but natives? Did you expect to find that the conversion of the heathen has changed them from black to white, from Indians to Europeans? Did you expect to see the converted villagers, common coolies and tyots clothed in European garb with starched shirts and 'pot hats' on their heads?"

With this reply the missionary stepped from the carriage, and was quickly surrounded by his flock who welcomed him with many signs and demonstrations of delight. In the meantime the train moved away from the scene with the gentleman still hanging halfway out of the carriage window, gazing at the receding mass of people and muttering to himself: "Most extraordinary! *They seem to be nothing but natives!*"

I assure you that this is a perfectly true incident, and fairly illustrates the case as it stands. The great mass of converts are, of course, in the villages and among the low caste, but they are here, and by the thousands and hundreds of thousands. The missionaries very properly recommend these poor converts not to adopt European dress, as many of them are inclined to do, both because such a dress is unbecoming and also leads to expenses which the ordinary Christian is not able to afford. As a rule, however, when men or women are converted, they do increase the quantity of cotton cloth with which they clothe their bodies.—*Woman's Work for Woman.*

Ask Without Fear.

When the first collection for India was taken up among the Scotch churches, so gingerly were they approached that they were assured that the thing should not be repeated! Not fifty in a thousand responded! Why should they? They needed to be challenged by the fiery enthusiasm of Duff, to give not only once but again and again, so long as they lived, and generously, by so much as they hoped for the favor of God! So now, the churches need to be approached with holy boldness, and summoned to do great things for the Master and this lost world.

Bible Women.

Of Bible-women there are eighteen, and a large part of the success of our work in Japan is due to them. In general their mornings are spent in study of God's Word, and the rest of their time in work among the people. Bible classes are taught by them, and by them Sunday-school work is done. In visiting the sick, in work in the homes, in the distribution of tracts, in Bible teaching, and Sunday-school work, the Bible-women are showing themselves devoted and successful workers. Their work is as essential to the building up of a stable Christianity as that of the male evangelist, and in many instances greater results seemingly flow from it.—*The Baptist Missionary.*

THE CHILDREN'S PAGE.

"Only an Earthen Vessel."

The Master stood in His garden,
Among the lilies fair,
Which His own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms
And marked with observant eye
That His flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to His feet, on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw, and raised it
From the dust in which it lay,
And smiled as He gently whispered,
"This shall do My work to-day."

"It is but an earthen vessel,
But it lay so close to Me;
It is small, but it is empty,
And that is all it needs to be."

So to the fountain He took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of some use to Him!

He poured forth the living water
Over His lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again,
And the Master saw with pleasure
That His labor had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

And to itself it whispered,
As He laid it aside once more,
"Still will I lie in His pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water His flowers again."

—*Woman's Missionary Advocate.*

Domestic Missions.

"HELLO, Charlie, what's 'domestic'?"

"*Domus*, home," said Charles Macpherson; "leastwise, that's what I think; ask Dr. Stevens, here he comes."

"What is it, boys?" asked the Doctor.

"Want to find out what domestic's from, and why they are called Domestic Missions. I always thought they were our plainer kind of missionary work, chapels and slums, and so on, to the *domestics*, cooks, you know, and all them."

"Ha, ha, Hal, what a fellow you are, any how! No, no, my boys, *domus* means a house; *domi*, at home; *domo*, from home."

"Then I should call home missions, *domistic;* and foreign, *domestic*," said Charlie, laughing.

"Well," said the Doctor, "we don't 'derive' words so carefully as that. Domestic Missions are all in our own land; the whole country, you know, is our home."

"Yes, we say 'coming *home*' from Europe, and 'the land of the free and the *home* of the brave,'" said Annie, who had just walked up, and heard all about it.

"Yes, and when we get used to our homes, we often say that we are domesticated, you know." Just then Pat Mulligan walked up.

"And, Pat," asked the Doctor, "what is that you call the missions of the whole country?"

"Domistic, your honor," said Pat.

"Ah, you're a fine Latin scholar, Pat," said the Doctor; and the boys smiled, and Pat touched his hat aud went on.

"Well, I am glad that you are all so much interested in the word 'domestic,' and, I hope, in the cause of the missions. The subject is homely," said he, with a sly wink over his pun, "but it is pleasant, too. Home is

called 'sweet, sweet, home,' and home missions are sweet, sweet missions, and I hope as you grow up you will continue to take interest in this subject. There is an old adage that if 'every one sweep before her own door-step, the whole parish will be clean;' *home* again, you see. It is only by each and every one doing a little that much is done in the end and by all. Well, good-bye, now, for I must be *domi*, and not *domo*, by noon to-day."—*Young Christian Soldier.*

A Chinese Christian.

A MISSIONARY in China once went to a distant town which had not been visited by a missionary for more than two years. Of course he did not expect to find many Christians there, so you may be sure that he was glad when one woman came to him and told him that she followed the "Jesus" way. The missionary asked her some questions, and she said: "We have no Jesus teacher here, but for two years I have kept the seventh day for a holy rest day, to show my friends that I believe the Jesus doctrine."

If you will think how hard it would be for you to keep account of Sunday as it came around each week, if there were not one person beside yourself in your town to "remember the seventh day to keep it holy," you will not wonder that the missionary was surprised, and questioned the woman closely as to how she had been able to keep the day.

"Come, and I will show you," said the woman, leading the way into her house. There she took down a long strip of bamboo which was covered with little notches, one for each day of the long two years, and every seventh notch was a cross to mark God's holy day. So the poor Chinese woman had been faithfully doing the best she knew to show that she wanted to "walk in Jesus way." The next time it seems easy for you to seek your own pleasure on God's day, think of the Chinese woman and say no to temptation.—*Young Christian Soldier.*

Children in Japan.

THE children of Japan are always jolly, playful and happy, evidently enjoying life as much as those in any land. Their shaven heads and queer cut hair, always coal black, are never covered with hats and bonnets. The little girls wear bright colored dresses, and gaudy sashes, with snow-white *tabi*—stockings—on their sandaled feet. They play with battledoors, or with four balls which they keep going up at one time with wonderful dexterity. To watch these children play is always an occupation of delight and interest to a foreigner.

If a lot of your children could come down the crowded streets to where my home is, you would be followed by a street full of little Japanese boys and girls, some bright and clean, others ragged and dirty, all wanting to get a look at your eyes, and hear you talk, to imitate which, some of the little mischievous boys would say: "Pa, pa, pa, pa," or "pop, pop, pop, pop." Others would yell out: "Kotogin takusan," which would mean "Many little foreigners," or more literally, "Many little Chinese." And if some of you had flaxen curls they would laugh with delight too see such a funny thing, and would want to feel of them to be sure they were not made of dyed silk. And they would all want to look at your funny eyes—so big and round, some blue, some gray, some brown, with so much white around the edges. "Oh, how funny!" they would say.—*Selected.*

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Home Missions.

EDITED BY { Rev. D. S. FOUSE, D.D., Rev. A. C. WHITMER.

—With this number the relation of the general editor to the MISSIONARY GUARDIAN ceases. He trusts that another head and heart and hand may do more effective service for the Church.

Why call the Superintendent?

IT is plain that the missionary spirit in a charge depends largely on the pastor; and the raising of the apportionment for missions depends largely on his interest, skill and energy.

But even if the pastor is interested and energetic, and therefore successful in advancing the cause of missions among his people, still there is need for the help of the Superintendent of Missions; and many of our successful pastors call him in, well knowing the advantage of having the people occasionally seeing and hearing a representative of the Board who can state and explain the details of the work.

Better call him in. Collection? Not unless you want it for your apportionment; and as a rule it is better to have the collection a week or two after, leaving the seed time to bring forth fruit. The pastor can then remind the people of what they have heard.

Our Indian Work.

REV. J. STUCKI, our missionary among the Winnebago Indians in Wisconsin, writes that though the winter was very cold his school was well attended and that the work is going forward very well, especially since he has an assistant. The number of scholars has increased; and Indians at too great a distance to send their children have begged him to take these children under his own roof that they might have the benefit of the school. For want of room he has had to refuse them.

His wife is a great help in caring for the scholars, and in the distribution of clothing sent for Indian families.

Just think, at Christmas they had a Christmas tree in the school-room, and presents for each scholar, with proper services. Rev. Stucki explained to them the meaning of Christmas, telling them of the great Gift of God, who was not only for whites but also for Indians, and urged them to accept Christ as their Saviour.

Heretofore the Sunday services and the Sunday-school have been united, the scholars reading from the New Testament and the missionary then explaining the passage; but hereafter a Sunday-school service will be held in the morning, and a service for the grown people will be held in the afternoon.

The missionary does much of his teaching and preaching through an interpreter, but is gradually acquiring the language for himself.

The Missionary Spirit.

THAT this spirit should be lacking in any Christian or in any congregation is seemingly a contradiction; but that there was little of it in the past of our Church can hardly be denied. At least there was much less of it than there should have been. We are glad to say that this spirit is on the increase. One cannot but notice this as he goes about in the Church. All over the western portion Missionary Societies are springing up and pastors talk much to their people on the importance of the missionary work. We notice this especially among the younger pastors. They are more in sympathy with the enthusiasm of the age, and infuse the same into their people. It seems impossible to stir up some of the older men of the Church. Perhaps this should not be expected. Some charges are so conservative that a Missionary Society or even a missionary sermon is hardly allowed. But we have in several instances found young men in such charges, who by degrees revolutionized matters. The old conservatism of death has been gradually overcome. New life has been awakened and new zeal inspired. There has been a rattling among the dry bones and they have taken on the flesh of a new existence. In one instance, in Ohio, a young pastor gathered about him seven faithful women and began the work of teaching the people the need of letting their light shine for others in doing missionary work. The little leaven is gradually seasoning the dry, dead lump and we look for great things among his people. Yes, we have great faith in the young men who are now entering the ministry of our Church. Let the theological schools send them out full of missionary fire, and great things will yet be done by our Church. Prayer is needed, but earnest work must answer the prayer. F.

The Triennial Report.

AS the triennial report of the General Board of Home Missions is of importance not only to pastors but also to our people, it needs to be widely circulated.

At the meeting of the Board in January last the question was raised, how best to circulate the report. It is folly to send fifty or seventy-five copies to a pastor who will not distribute them; but it is always safe to send such literature to pastors who take the trouble to ask for it. Hence the request is again made:

Let pastors (and officers of vacant charges) inform Rev. A. C. Whitmer, 452 North Queen Street, Lancaster, Pa., how many copies of the report they need for the charge.

When you get the reports in May or June, do not thrust them upon any family, for there they will not be read; and please do not waste them by a mere scattering through the charge, but put them where they will be useful. A few words of introduction and explanation from the pulpit will prepare the people not only to feel an interest in the report but also to be benefited by it. If you will do these

things, send for as many copies as you need.

Another Self-supporting.

CONGRATULATIONS to Lock Haven, Pa. This congregation was a mission for about fifteen years, and struggled up through weakness and hindrances to the strength of self-support with a slow but steady and healthy growth until now it stands firmly upon its own feet.

Much of this is due to the labors of Rev. G. W. Gerhard who was our missionary there for over nine years. Lately he resigned this charge to take the charge at Hamburg, Pa.; and he encouraged the congregation to declare themselves self-supporting from February 1, 1893, and they did so.

This was Rev. Gerhard's first charge, and he may justly feel well pleased with what has been accomplished: over 200 communicant members; a Sunday-school of 225; a very pretty church, remodeled a year ago at a cost of $2,000, all paid;—these results may well call out the congratulations of the Church at large and thanksgiving to God.

But great credit for these results is due also to the congregation, a noble band of men and women who faithfully stood by the work, often at great sacrifice. God bless the willing-hearted.

To the Missionaries.

ON January first we sent to all the missionaries within the bounds of the Pittsburgh, Ohio and Interior Synods, one annual and three quarterly blanks for the reports for 1893. If any failed to get these blanks we would thank such if they would notify us at once. These blanks are sufficient for the full year, and we are anxious that these blanks be carefully preserved so that the reports may be promptly forwarded to the Board. Long before the year is up some missionaries notify us that they have no blanks and make the request that we forward them some. This will be all avoided, hereafter, provided the blanks sent out are well taken care of.

It is very desirable that the quarterly reports be made out according to the form given, with such additional information as may be of use to the Board. Some missionaries doubtless cannot see why the Board should ask such questions; but let that be as it may, only answer these questions correctly. They give the Board such information as is by it deemed necessary, and no missionary should fail to give the desired information.

The annual report must be forwarded punctually to us at Lisbon, Iowa, on March 27th. That date will include the last Sunday of the quarter and will give the full work of the year. Let every question be answered. When full information is not to be had then let it be given approximately. These reports will furnish the statistical table for the Synods and should be as nearly correct as possible. It is very desirable that the missionaries call together their Joint Consistories and see what can be done to cut down the appropriations. These must be greatly lowered so as to permit the Board to take up new work that presents itself. Let the missionaries and their consistories consider this matter seriously. *Reductions must be made.* F.

—The importance of our work in Chicago is readily seen in the fact that that city contains one-third the population of the State of Illinois; and the further fact that from the Reformed churches all around this great centre of population our young people are going into it.

The 1000 Fives Fund.

The following shares were received during the months of December, 1892, and January, 1893, for this fund:

Hiawatha, Kans.	1
Bloomville, Ohio	4
Robertsville, Ohio	1
Sharpsville, Pa.	1
Lisbon, Iowa	1
A "Friend,"	5
From Canal Winchester, O.	
Geo. P. Bareis	5
Geo. Loucks	3
Christina Loucks	3
Amos Bush	2
P. M. Teegarden	2
Isaac Lehman	10
S. C. Dressler	1
Job Bott	2
Mary Brown	1
Leah Schaffer	1
John J. Schaffer	1
Charles Bush	1
Geo. Delong	1
Reuben Bott	1
Jacob Dietz	1
Samuel Dietz	1
J. P. Lehman	1
J. A. Alspach	1
John Brenner	1
Auxiliary Society	1
Gleaners' Band	1
J. H. Dietz	1
S. P. Needles	1
W. D. Beeks	1
Canal Winchester Cong.	9
Canfield, Ohio, Charge	11
Mrs. C. A. Santee, Cavetown, Md	2
Abilene, Kans., W. M. Society	1
Previously acknowledged on Second Thousand	266
Total	340

A goodly number of these shares were sent in without any special solicitation on the part of any one. *Eighty shares in two months* is well done. Let the good work go on.

F.

Paradoxical.

President B. L. Whitman of Colby University delivered an address at the Springfield Missionary Conference, which was remarkably fresh, pungent and suggestive. We wish many more might have heard it. His subject was "Scripture Paradoxes Underlying the True Conception of Missions." These paradoxes are four, which are well worthy of the serious consideration of all Christians:

1. "The true way to gain is to give." That is, the fullness of life comes only through the outgo of life for others.

2. "The part is more important than the whole." The world must be saved in detail. The Gospel spreads from man to man.

3. "Addition is multiplication." In Christian work two are worth more than twice as much as one. Addition of numbers means geometrical increase of power.

4. "The near is conditioned by the far." Increase of power and numbers at home comes from the efforts to bring the ends of the world to Christ. Home missions have been the offspring of foreign missions.—*Baptist Missionary Magazine.*

Thirteenth Anniversary.

Sunday evening, January 29, 1893, was the thirteenth anniversary of the Missionary Society at Bedford, Pa.

At the regular morning service the pastor, Rev. R. L. Gerhart, delivered a very excellent sermon on missions. At the evening service the Society had a program as follows:

Opening service.
Song by the Mission Band.
Reading by Mrs. E. M. Pennell.
Vocal duet by little girls.
Address by Rev. A. C. Geary.
Annual report.

The Mission Band has increased to almost double the number of last year (the first), and the contributions have more than doubled. Last year the amount was $11.00, this year $26.00.

The Band is under the management

of Mrs. R. L. Gerhart and Miss Myrtle Irvine, who feel very much encouraged over the work of this past year in the Band. They think the missionary spirit is growing among the children as six new members joined since the opening of the boxes. Seeing what other children have done, they seem to be anxious to do something also.

The anniversary collection for missions amounted to $26.24.

We hope to have awakened a greater interest in our congregation in missions by this anniversary service. Will not every Society or congregation appoint some of their members to organize a Mission Band among their children? I.

Woman's Work.

The American Home Missionary Society of the Congregational Church seeing how much the women of its congregations were doing for home missions, in 1883 organized a Woman's Department, with a secretary in New York; and now, as one fruit of ten years' effort, forty Woman's State Missionary organizations, representing forty-six States and Territories, are in successful operation with their thousands of congregational auxiliaries, having placed nearly $200,000 in the general treasury of the Society, besides sending out "missionary boxes" valued at half a million more.

A "Study" Table.

HE wanted to know how much the Eastern and Potomac Synods had given for home missions under the bi-synodic compact, *i. e.*, from 1873 to 1892; and perhaps you may feel interested in the same figures. It seemed well, for a comparison, to give also the membership and benevolence of each year, with the amount paid for congregational use. Please note that church-building money is not included in the column of amounts given for home missions:

EASTERN SYNOD.

YEAR.	Communicant Members.	Given for Benevolence.	Given for Congregational Use.	Given for Home Missions.
1873	64,129	$41,101	Not given	. . . .
1874	67,154	43,231	" "	$5,661
1875	63,655	36,774	" "	6,227
1876	63,562	31,037	" "	5,991
1877	63,560	31,037	185,063	4,326
1878	66,762	20,635	185,433	5,756
1879	65,607	19,824	183,955	4,028
1880	67,935	27,734	231,128	6,247
1881	69,183	35,859	238,686	6,931
1882	69,816	37,956	291,426	5,361
1883	70,135	37,158	279,970	7,272
1884	71,871	45,705	282,916	7,189
1885	74,079	47,205	311,382	8,374
1886	76,030	58,744	301,524	8,044
1887	80,470	60,931	325,248	9,343
1888	80,651	69,178	379,933	8,924
1889	84,210	71,433	314,983	9,279
1890	85,099	75,416	340,327	11,748
1891	86,832	78,925	383,732	10,236
1892	89,131	119,285	390,717	9,629

POTOMAC SYNOD.

YEAR.	Communicant Members.	Given for Benevolence.	Given for Congregational Use.	Given for Home Missions.
1873	25,587	$12,725	Not given	. . . .
1874	26,494	11,604	" "	$1,186
1875	25,217	12,833	" "	1,512
1876	25,129	13,144	" "	2,064
1877	26,230	13,923	85,624	2,146
1878	26,064	9,450	81,825	2,610
1879	26,681	11,471	89,300	2,275
1880	27,417	16,019	99,952	4,512
1881	27,837	15 239	105,263	2,562
1882	28,122	14,093	123,188	3,420
1883	29,071	17,354	112,207	3,727
1884	29,084	29,969	143,555	4,522
1885	29,957	21,928	122,224	5,283
1886	30,674	32,912	120,544	4,569
1887	30,818	30,366	116,321	4,680
1888	31,681	36,727	123,768	5,419
1889	32,310	32,231	131,053	4,751
1890	33,699	37,729	166,038	6,791
1891	33,838	32,103	165,485	4,852
1892	34,159	28,653	163,043	4,261

What the Boys May Do.

Let them have debates on such a subject as "Systematic giving is the

best way in which to raise money for Christian work;" or, "Foreign missions are a benefit to the commerce of our country;" or, "We owe a debt to our Indians which we can repay only by giving them the Gospel;" or, "Our duty to foreign missions is equal to our duty to home missions." Let them discuss such questions as the opium traffic; the Government's duty to the Indians; the slave-trade in Africa, and Christian nations' attitude toward it; what constitutes a call to be a missionary. Emphasize the spiritual side of missions—that the power is of God; study with them God's promises and commands regarding it.

A pleasant and profitable way of varying the programme is to have a mission match. Select a country, divide the Band into two sides, and let the sides question each other after the manner of an old-fashioned spelling-match. After the questions relating to population, religion, products, etc., have been exhausted, facts might be called for. In a band of young boys it would be well for one person to give the questions.—*Young Christian Soldier.*

Our Chinese.

Of the 120,000 Chinese in the United States only 2,000 (one-sixtieth) are Christians. Nearly 100,000 are on the Pacific Coast. How is the Gospel to be preached to these people? Largely it is done by Sunday-school work among them.

The New York *Independent* states that Miss Helen F. Clark, Secretary of the Chinese Sabbath-school Association has gathered reliable and tolerably complete statistics showing that such Sunday-schools are found as follows:

By States: California 59, New York 41, Massachusetts 28, New Jersey 17, Pennsylvania 15, Illinois 12, Oregon 12, Connecticut 8, Colorado 7, Missouri 7.

By cities as follows: New York, 25; Brooklyn, 12; San Francisco, 12; Boston, 9; Chicago, 8; Portland, Ore., 8; Oakland, 7; Los Angeles, 6; Philadelphia, 5; Denver, 5; St. Louis, 4; Washington, 3; Kansas City, 3; Newark, 3.

By denominations: The Baptists have 69 schools, the Presbyterians 58, the Congregationalists 47, the Methodists 39 the Protestant Episcopalians 16, and six other denominations smaller numbers.

The whole number of Chinese reached with Christian instruction is put down at 7,324, and the total number of Christian Chinese in America at 1,931.

—Rev. Donald Fraser asks: "Why is there not a more general interest taken among Christians in the conversion of the Jews? How can there be any apathy and question as to the duty of laboring and praying to bring the Jews around us and amongst us to the same faith and love and hope with ourselves?

—In 1746, when Schlatter came to America, it took him just two months to get from Holland to Boston!

—Having read several books written by Americans on the country, the people, the customs and odd things of Japan, would it not be interesting now to read what Japanese travelers have to say about our land and people?

—A pastor said to his people one morning: "Some of you are about to make your will, and you begin 'In the name of God,' or, 'In the name of the Lord Jesus Christ, Amen.' That is a reverent and right outstart; but do not forget this God, later on,

in the division of your goods. Remember His work in your will.

—In making missionary addresses it is a great mistake to deal so largely with general facts and plain duties which every one knows. Much better tell them the important particulars which they do not know about the work and its management, its wants and its outcome.

—Not interested in missions, did you say? That is strange. You seem to forget whence you came. You yourself are the fruit of missionary work. Somebody was interested long ago in your behalf. Without this you would not have had even so much as Christian forefathers, to say nothing of what was done for your Church in this country long ago. You ought even from thankfulness to be interested.

—"Give very liberally, brethren, for we must raise a large sum," said the pastor to his faithful people; but he did not tell them how much was to be raised, and so they gave in the dark. The individual member is not supposed to know how much is to be raised; and without this knowledge he cannot well judge how much he should give toward this unknown quantity. Please note that our people have a right to know these things.

The Easter Offering.

FOR a number of years past many of our congregations and Sunday-schools have devoted their Easter offerings to the work of home missions; and it is proper at this early day to ask our pastors and people to prepare to do so again on April 2d, 1893.

The home missionary work of our Board is in a healthy condition, and there is great reason why it should be well supported.

The Board of General Synod needs about $3000 a month for the support of the missionaries; and to make up the shortage of several months, we affectionately urge the Church to give us a large sum at Easter. This large offering will be given if the pastors will prepare the way for it by an early and plain statement of the case: 1) we have nearly one hundred missions under our care in all parts of the land; 2) this work costs over $30,000 a year; 3) we have lately enrolled a number of important missions, and we need to enroll also others; 4) our work among the Hungarians is most promising, and deserves large support; 5) for church-building we need a large amount in addition to that for the support of the missionaries; 6) and all this missionary work will wonderfully strengthen the Church in the course of a few years, as missionary work in the past has done.

And we want also our Sunday-schools to have part in this work at Easter. Let every teacher try to interest the class; and let every scholar be made to feel that as he is a part of the Reformed Church, he must help forward the work of the Church.

Please give this matter immediate attention. The meetings of our Classes will come soon after Easter, and you should see that your apportionment for missions is paid in full.

—The Executive Committee of the W. M. S. Schuylkill Classis does well to hold quarterly meetings at various places, thus awakening interest in the work of the Society. Such a meeting was held in January in Shenandoah, Pa. Mrs. S. E. P. Mosser, the President, gave a history of Missionary Societies, and a complete history of this one.

A Better Way.

There is much money spent on grave-stones and monuments. Marble does not last long. Far better put up a simple stone, and put the rest of the money into work that will not perish. Educate a young man for the ministry, and you have done something that will abide. Establish a Church-building fund in the name of some loved one, and you have built a monument that will not crumble.

Notice.

DO not overlook the offer made in the last number of the MISSIONARY GUARDIAN in reference to the Certificate of Membership in M ssionary Societies. These will be sent free. If any one wishes to remit the postage, as one brother offers, all right.

The request made that names and numbers be very carefully written, refers to the ordering of them.

What Chicago is.

TAKE Chicago for example, as the eyes of all the earth are just now turned to her.

The city has grown in fifty years from 4500 to 1,200,000, and is steadily increasing at from 50,000 to 100,000 per year. It includes one-third of the population of Illinois, and more people than Dakota, Idaho, Montana, Nevada, Arizona, New Mexico and Wyoming combined. It is the most foreign of our great cities. The indifferent or hostile part of this foreign element is swelled by the masses of our own people from rural regions who drift into irreligion. There are 400,000 Roman Catholics, 400,000 more or less Protestants, and 400,000 utterly churchless,—many of them in darkness as absolute as Stanley's Wapatiti. Christians are alive to this. All the denominations are actively at work. The Congregationalists spent $39,000 last year. The Methodists built thirteen churches. The Baptists, later at work, expended $7000. Our own Church spent $18,000, $10,000 through the Board. Two became self-supporting last year. We have twenty missions, two German churches, and Italian and Syrian missions. The McCormick Seminary students, now the most numerous of any Seminary, are efficient helpers, and have opened five new fields, four of which will soon be flourishing churches. Three churches have been organized. — *Church at Home and Abroad.*

A Suggestion.

EVERY year, as our work grows, one is made to feel that a small Board, meeting quarterly, whereby every member is enabled to know in detail all that may be known of the work, is far better than to have a large Board meeting once a year, while three-fourths of the work is done by an Executive Committee. Those who come together once a year have a very short time for considering and deciding important questions. They must at one sitting pass judgment on what has been done during the year; and much that is done cannot be undone even if not approved. This is true of both the home and the foreign work.

Give us a small Board with no Executive Committee for careful and well-considered work. There each one knows what the rest know of details.

The Immigration of 1892.

THE total at the principal ports was 543,487, of which 118,278 came from Germany, 60,257 from Italy, 69,926 from Austria and Hungary, 45,494 from England and Wales,

55,274 from Sweden and Norway, 50,440 from Ireland, 11,251 from Scotland, 6,591 from Switzerland, 52,267 from Russia, 5337 from France, 10,128 from Denmark, 7758 from the Netherlands, and 26,889 from Poland, and the remainder from Asia, South America and other points.—*New York Journal of Commerce.*

Better than a Fair.

Helping Hand lately gave an account of the way ladies in Denver collected money for missions,—a way free from the objections connected with fairs.

A written invitation with an envelope was sent to each woman whose name was on the church list, to present a thank-offering in remembrance of the manifold blessings God had bestowed upon her as a Christian woman. For this purpose a praise meeting was held in the church parlors. These invitations met with a hearty acceptance. Many gathered at the appointed time. Every heart was full of tenderness and joy. All gladly brought silver or gold for an offering, while their grateful praises ascended to the throne.

One woman came from the mountains far up Platte Canon, who on returning home attempted to give her husband some account of the meeting, but seemed unable.

"Try," said the husband.

"Oh, I can't!" she persisted. "But I wish I had more to give the dear Lord; it is so blessed to give."

"Well, mother," said the husband, comfortingly, "I am going to plant an extra field of potatoes this year, that you may have more missionary money."

So the influence of that meeting reaches far up one mountain gorge of Colorado, and a tithe of its virgin soil is given to Christ.

Chicago.

AT the last meeting of the Executive Committee in Pittsburg, Rev. J. M. Kendig, D.D., of Canfield, Ohio, was challenged for the Chicago mission. The call came very unexpectedly to the brother, and of course some time was required before a definite answer could be given. He lately notified us that he will accept and will enter upon the duties of his new field no later than April 15th. We are heartily glad that Dr. Kendig is willing to undertake the work. We believe that he will go to Chicago with the full confidence of the entire Church. He is now in his fiftieth year. He has been in the ministry twenty-one years. He has had much to do with the missionary work of his Synod, and has been on the General Board of Missions for six years. It was felt that a man of experience should be sent to Chicago. Such he is, while he is yet in the full vigor of physical and intellectual manhood. He is conservative in his theological views, but thoroughly churchly and Reformed. He has much hard work before him; but we feel sure that he is equal for whatever will be laid upon him. We bespeak for him the sympathy and hearty support of the entire Church in this great work. May God's grace sustain him! F.

Has it been done?

THREE years ago the General Synod, at Lebanon, Pa., passed the following resolution:

"*Resolved*, That this Synod strongly urges the Synods to direct the Classes, and the Classes to direct the Consistories so to bring, as far as practicable, the cause of missions to the individual

member, that he may have the same advantage which the Synod, Classes and the charge have in knowing the amount of money needed, and have a definite knowledge of his proportion of the amount to be raised, and that the Classes be and hereby are instructed to adopt some systematic plan of getting monthly or quarterly offerings to the Lord in behalf of this cause."

Has this been done? It may be well to look around and see whether this resolution has been fruitful. What Synods did this? What Classes obeyed the instruction? What charges have made any change in their sacred financiering? In how many congregations of our fifteen hundred is the apportionment brought down to the individual?

The truth is, the resolution is not a very clear one; at least its beginning does not clearly say what seems to have been intended. The committee, in an earlier paragraph, made a clear statement of a request found in the report of the General Board of Home Missions, as follows:

"That the General Synod adopt some suitable action clearly and strongly urging the Classes to direct the Consistories *to bring the apportionments made for missions down to the individual member.*" [The italics are mine.]

But this clear statement was not embodied in the resolution.

The resolution changes the word and says: "bring the cause of missions to the individual member;" but this was not the request. The request was very definite. The apportionment is implied in the further statement that this shall be done so that the individual may have "a definite knowledge of his proportion of the amount to be raised;" but an implication is not a clear and strong way of urging a thing.

However, let this go. Synods and Classes may be supposed to know what the General Synod wanted done; now tell us, has it been done?

German Board of the East.

Rev. N. Gehr, D. D., long the President of the Board of Missions of the German Synod of the East, in a late *Kirchenzeitung* gives us an account of their missionary work.

The Board has dropped Bethany mission in East New York, having been united to another church which came to us from the Presbyterians. A mission in Holyoke has been enrolled at $500, and another in Baltimore at the same figure.

Many of the missions have heavy debts; especially Martha Memorial church, New York, which has $25,000. The Synod passed resolutions in behalf of this mission, but resolutions do not pay debts.

The treasury is empty. The October orders could not be promptly paid, and here now are the January orders. If money were sent in four times a year instead of once (or as in many cases not at all) there would be great relief. The money is needed in January, April, July and October, for quarterly dues.

More House Room.

Some people may think we have too many building and other projects on hand as a denomination; but, brethren, we can't help it. The family is increasing—the Church is growing. The old home is already too small, its provisions insufficient. We need more house room for our boys and girls—a larger table, more beds, more servants too. They love the old home of their fathers and mothers. Let us not starve

them out, nor freeze them out. Let us not drive them away from the old home because there is no room, but let us rather enlarge, that we may keep them at home and train them after our own high ideal of manhood and womanhood. Of course we can do it, and we ought to do it, yes, and we will do it. Thank God and take courage because of these signs of healthy growth in the Church.—*Reformed Church Visitor.*

Income for January.

Treasurer Santee reports the income for January as follows:

For home missions	$2699.98
For the Harbor Mission	47.67
For the Hungarian work	160.26
Total	$2907.91

This amount for every month would pay all our missionaries promptly. We trust that we may have it.

Notes.

—In nine years nine Reformed congregations have been organized in Reading, Pa; and to day there are in that city one thousand members of the Reformed Church whose membership is in country congregations.

—The New York Classis in January licensed Elder Paul Sommerlatte, our Harbor missionary in New York, to preach the Gospel. They also received from the Presbyterian Church a congregation and its pastor, Rev. Henry Frech, in East New York.

—The report of the mission at Twenty-first and Tasker streets, Philadelphia, Pa., Rev. Wilson Delaney, pastor, shows that this handful of people last year gave nearly $1300 for all purposes, over $8.00 a member out of poverty!

—Asking about Tyrone, Pa., one of our new missions, the pastor said: "One of my best families has just gone there." Many others are saying the same, and for this reason we send a missionary there.

—*The Missionary Journal* of the Lutheran Church, published at York, Pa., has a circulation of 16,000; and *The Little Missionary*, for children, has 5,000 subscribers.

—Portland, Oregon, has a very large number of Chinese. Lately a Chinaman, who became a Christian in San Francisco, Cal., offered a missionary $400 a year if he would come to Portland to work among the Chinese.

—A late laughable typographical error in the *Messenger* calls to mind one in the MISSIONARY GUARDIAN last year. The sentence began: "In regard to the dogmatic controversy," but the printer made it: "In regard to the dynamite controversy." No doubt there was some dynamite in it.

—A special meeting of the Executive Council of the By-synodic Board was lately held, at which $2200 were loaned to the General Board toward lifting the first mortgage on the Kansas City, Mo., church, in order to save what has already been invested there.

—Rev. S. C. Long, of the mission at Braddock, Pa., has resigned to take effect April 1, 1893. During his pastorate of two years he has done an excellent work.

—The average for benevolence in the mission at Turtle Creek, Pa., Rev. E. S. Hassler pastor, is $1.20 a member,—higher than the general average of the whole Church.

—The General Board having requested Rev. Charles F. Kriete, of Louisville, Ky., to spend some time in Oregon and Washington in examining into the condition of our missions and in giving direction to the work, Rev. Kriete replies that it is impossible for him to do so. For the confidence of the Board he is indeed grateful;

but apart from heavy congregational duties, some important Classical work depends on him, and also some private interests which forbid a long absence. He is a member of the General Board and every way well suited for the work asked of him, but of course in the circumstances he is excusable.

—No congregation stands alone. Its past history shows this, for what is it but the outgrowth of what has gone before; and its present position shows this, for is it not a living part of the Church?—surely not a dead branch. Whence came its pastor? Whence its forefathers? No church stands alone, but is its brother's keeper, and so should be deeply interested in the work of missions which has made the Church what it is.

—The late Synod of the Interior apportioned per member 50 cents for home missions, 3 cents for Hungarian missions, 5 cents for church-building, 6 cents for Synodical expenses and 5 cents for beneficiary education; a total of 69 cents, and it will be paid.

—The Board of Home Missions of General Synod has asked $36,000 from the five English Synods, for the work of the year. Now divide this $36,000 among the 160,000 communicant members, and the average is only 22½ cents a member! Why should we fail to make up this little sum?

—The new German mission at Norwood, O., has just gone into the basement of their new church, the main room being unfinished. The building is 60x38, costing about $7,000, of which $4,000 are unpaid. The ladies raised about $1600.

A New Variety.

Cherokee Morning Glories! Now all the missionary gardeners prick up their ears and say, "What's that? Can we get some for our garden? Is it a new variety?"

Dear me! Go back to your gardens, my dears, for these are not flowers, but little Cherokee Indian girls, who have a Mission Band out in Fort Gibson, Indian Territory. They know how much the Indians of our own land, their own people, need the Gospel, so they divide their money between Boards of Home and Foreign Missions.—*Children's Work for Children.*

Working Together.

IF on a certain day soon after the meeting of Synod every pastor would at some length give an outline of the business of Synod, explaining and emphasizing what was done concerning missionary work, what an effect it would have! Some few do this, but what are they among so many?

If at Easter every Sunday-school would gather in its offerings for home missions, what a sum we would have from the hearts and hands of the children! Many of our Sunday-schools are doing this; but we want all others to join them.

If all our Sunday-schools would heed the call of the Board of Foreign Missions for the support of Rev. Henry K. Miller as "the Sunday-school missionary," what a help they would be to the Board! Let us work together.

If, when Synod asks the pastors and elders to circulate the MISSIONARY GUARDIAN and the tract on "Our Church-building Funds," they would all do so, what fine results would follow!

If when anything is to be done, all would cheerfully and promptly work together, as God wants us to do and as our vows pledge us to do, then would the kingdom come with power.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts for the month of January were $3634.12. This would be a most encouraging exhibit, were it not that $2000 of this amount is the Catharina Dietz legacy, which is to be funded, and only the interest and proceeds can be applied to the working expenses of our Mission. The present available receipts amount to but $1634.12, which is $666.71 less than the corresponding month of last year. Bearing in mind that our regular monthly expenses are between $1700 and $1800, it will be seen that the month leaves the treasury over $100 short of actual expenses.

—Although the Tōhoku Gakuin had been occupied for some time previously by the Training School, the formal opening did not take place until November 17, 1892. Rev. H. K. Miller pronounces it a red-letter day. The building within and without was profusely decorated. The chapel was crowded with the citizens of Sendai. Addresses were delivered by Revs. Oshikawa, Hoy and Schneder. The Governor of the Province had been invited to deliver an address upon the occasion, but being prevented from attending, he addressed a letter which was read. The Mayor of Sendai also delivered a short address, highly complimentary to the School. In consequence of the crowd of visitors during the day exercises, the students, for want of room, could not be present. That they might not be slighted, they were entertained in the evening, when several addresses were delivered. In true Japanese style, lunch and delicacies were served on both occasions. Several applications were made by new students for admission after the Christmas vacation.

—Rev. M. Oshikawa is coming to be quite a celebrity in Northern Japan. He is noted for his power and oratory as a speaker, and his unflinching courage as a champion of Christianity. His reputation and addresses at different places have much to do in attracting public attention, and winning students to our institutions. Recently he attended some kind of convocation of Japanese, at a place some distance from Sendai. In the course of the proceedings. one of the speakers made a vigorous assault upon Christianity. This roused Rev. Oshikawa, who, true to his religious convictions, courageously took the floor and made an eloquent rejoinder, to the dismay and overthrow of the anti-Christian speaker who was driven to apologize for his attack on the valiant defender's religion.

—It is gratifying to learn that while the anti-foreign feeling, though gradually abating, has not yet entirely ceased to be a cause of disturbance to some of the Missions and mission schools in Japan, yet so far as our schools are concerned, it has well nigh disappeared. The firm stand taken by our missionaries, under instructions from the Board, has had the effect to allay the aggressive spirit which manifested itself a year or two since, and now a spirit of quiet and harmony prevails. The immediate danger, in the apprehension of the Board, is, that the influx of students may be so great as to exceed our ability to make adequate provision for them.

—The sea-weeds spoken of by Miss Lizzie Poorbaugh in a letter recently published in the church papers, are now to hand. She sent us some 300

specimens mounted on squares of white paper. We only wish our lady friends could see them. They are simply beautiful. The mounting of them is a plan devised to enable the school girls to earn some little for the benefit of their school. The cost of them is so small that all can afford themselves the pleasure of possessing a few. We are sending them by mail, three for ten, or eight for twenty-five cents. We have already sent out several parcels, and the indications are that the present supply will soon be exhausted.

—We have again to ask the patrons who have applied for beneficiaries in our two schools in Sendai to please exercise a little further patience. All the approved needy scholars have been assigned, and the time has not yet come to make further selections from the probationers. As soon as the names and photographs are sent to us you will hear from us.

—We would also here repeat the suggestion, that in view of the fact that the applications for beneficiaries have come in more numerously than we have been able promptly to assign beneficiaries, that some of the applicants may be willing to devote their support to Bible Women. These devoted women constitute a most important arm in our missionary service. They go into the native families to tell the story of the cross. They visit the sick, the poor, the distressed and the sorrowing. The support of one of these will require about $100 a year. What person, or Society or Sunday-school, will say to us, "Send forth one of these worthy workers at our cost?"

—Lent is at hand, the penitential season, the special season when we should reflect upon our personal sins and shortcomings, and their relation to the tremendous sufferings which our blessed Saviour endured in our behalf, the season for self-denial, for self-sacrifice, the season when of all others we should lay our offerings upon the altar of the Lord. What time, what season so befitting to make a special offering for the souls of those who have never yet heard of the Lamb of God who taketh away the sin of the world? The Board is oppressed, it is distressed, for the want of sufficient means to answer the cry which comes to us across the broad Pacific, "Come over and help us," to meet the outstretched hands extended imploringly to us for the bread of life. May we not expectantly hope that our Church throughout her bounds will hasten to lay a penitential lenten offering on the Lord's altar for our foreign mission work?

—Two of the pupils in the Girls' School in Sendai, Japan, were received by baptism into the kingdom of our Lord Jesus Christ on the first Sunday in January last. One of them is the beneficiary of the Young People's Missionary Society of the Second Reformed (German) church, Dayton, Ohio, Rev. B. S. Stern, pastor. The other is a self-supporting girl who has been a pupil in the school ever since its founding in Sendai. Until about a year ago she seems to have been impervious to the power of Christianity, but recently she has shown herself to be a different person, and Miss Poorbaugh thinks there is no doubt as to the genuineness of her conversion.

—Mrs. Hoy writes us: "The devil is still very active in Japan. As my Bible woman was returning from Sunday-school, a number of half-grown boys threw stones at her; several hit her on the back; others spit on her. At one of our Sunday-schools below Sendai, a number of boys were punished by their school teacher for at-

tending Sunday-school. The number of scholars in this Sunday-school has greatly decreased."

Our Sunday-school Scheme.

IT gives us a great deal of pleasure to say that the plan announced for the support of our Sunday-school missionary, Rev. H. K. Miller, by the Sunday-schools of the Church is about an assured success. Less than twenty shares remain to be taken to reach the minimum proposed, namely, 300, and we expect these to be taken before this reaches the readers of the MISSIONARY GUARDIAN. For this measure of success we are deeply thankful. But there is one aspect of the results of this enterprise which is somewhat disheartening. At this writing there are 281 blocks or shares taken; but these represent but 189 of our 1513 Sunday-schools. Making the largest allowance for feeble and union schools, there ought to have been at least from 800 to 900 to hasten forward to take part in the scheme. Had that been done, it would have supported three of our missionaries, and opened the way for a forward movement in our work which in the providence of God is so solemnly challenging us in Japan. Then would our Sunday-school missionary work have come more nearly into line with that in other Churches. Recently we saw the statement that the Sunday-school of a Church, with less members than we have and occupying the same territory, had contributed in one year $6,000; and the call was made to increase their gifts to $10,000. Why might not we do as well?

It is sad to have to say that it would seem that a large percentage of our pastors and Sunday-school workers, have failed to estimate aright the office of the Sunday-school as an institute for training the scholars in the grace of Christian benevolence. Its educational efficiency in this regard is lost sight of. Perhaps eight tenths of our schools appropriate the gifts of the children in whole or in part to their running expenses. They are thereby taught that it is the right thing to apply their gifts to their own advantage and profit. It is a misnomer to call these gifts *offerings* or alms. This is precisely the lesson which the devil would have taught in the Sunday-school. Yes, train the children during their most impressible years in the spirit of selfishness, and when they grow old they will be sure not to depart from it. On the other hand, our scholars should be taught to know that every penny they take to the Sunday-school, is an offering to the Lord, for the spiritual and temporal well being of some other needy soul.

But it may be asked, how then would you provide for the running expenses of the school? We do not propose to answer that question here. If any one will make earnest of this subject, he will not be long in finding some means which will not be the outbirth of selfishness.

What is the Board to do?

WHAT is the Board to do in the matter of its finances? Some one will ask: "Has there not been an increase in the receipts within the last two years?" Yes, there has been some increase, but not enough to cover increased and current expenses. The increase of expenditures has been caused by the sending out of the last two missionaries, Miss Mary C. Hollowell and Rev. H. K. Miller, and in addition the cost of the special efforts employed to awaken a larger spirit of liberality in the Church. So considerable has been the additional cost of carrying

on our rapidly increasing work, that notwithstanding the increase of upwards of $2000 within the last twelve months, our indebtedness is greater to-day than at the beginning of that period.

One grand cause of the deficiency now is, that not a few of the contributions which made up the increase, were the results of special efforts, induced by the presence of Dr. and Mrs. Moore. These have not been repeated. The congregations which made liberal offerings twelve months ago, seem to feel no call to repeat them. The pastors seem to lose sight of the fact that a year has past, and they unreflectingly look upon their special effort as of so recent a date that they feel no call for a further and enlarged contribution. How this apathy works can be seen at a glance by contrasting the figures of last January with those of the January preceding. The receipts in January, 1892, were $2300 83 while those for January, 1893, exclusive of the Dietz legacy, were but $1634.12. Why this discrepancy? Simply because some at least of the congregations that responded more or less freely to the personal appeals of Dr. Moore and the Secretary, have not repeated their gifts; hence we are $666.71 short. Certainly this is the result of a want of thought and recollection on the part of those pastors and congregations. They certainly are not delaying their contributions until from time to time the Board shall send to them a personal representative to make their appeal to them. If this policy is to be adopted then should the Board hasten to place three or four additional solicitors in the field, at an added expense of several thousands of dollars. This is just precisely what the Board *does not wish to do.* It has no heart to expend any considerable part of its income upon the home machinery of its work.

What, then, is the Board to do? We are in daily expectation of the estimates from the Mission for the fiscal year commencing with June 1, 1893. We are satisfied they will be larger than a year ago. The increased growth of the work requires more. Shall the Board make these increased appropriations, with the prospect of an increased indebtedness at the end of the year, or shall it cut down the appropriations, and thus block the wheels of progress? One of these two things must be done, unless the Church will keep pace with the prosperity with which the Holy Spirit is blessing our work.

If there is one person in the home Church who would favor a reduction of the appropriations, we only wish he could read some of the letters received from our missionaries. They see the work prospering in their hands, the opportunities for blessed results widening and multiplying under their gaze; they are filled with enthusiasm; they are working beyond their strength, and are making personal financial offerings beyond almost any one at home;—and now to arrest them because the home Church is unwilling to come up to even less than a reasonable contribution, would be cruel, aside from the question of duty to God and the Japanese people.

Conference of Foreign Mission Boards.

WE take pleasure in laying before the readers of THE MISSIONARY GUARDIAN the subjoined, as extracted from an account given by Rev. F. F. Ellinwood, D.D., in *The Independent* of Jan. 19, 1893, of a conference of Foreign Mission Boards in New York City on the 11th and 12th of January,

1893. Our Board received a formal invitation to send representatives to the meeting, but in consequence of the grievous illness of our President, and other obstructing circumstances, we were deprived of the pleasure and profit of attendance. We consoled ourselves in this deprivation with the hope and expectation that we would not be deprived entirely of the profit gained by the conference, as we would be able to learn the results and conclusions reached, as they would doubtless be given to the public.

We are glad to find that our expectations in this regard were well grounded, and we take pleasure in laying the conclusions reached, to the extent of our limited space, before our readers.

In view of the fact that some in our Church have strangely dissented from the prevailing sentiment on the policy and wisdom of Woman's Boards and Societies, and obstructed and discouraged more than a little in our Church the carrying out of this work, we invite special attention to the fifth item in the following, and the judgment expressed on the subject by a body of men as competent to express a wise judgment on the subject as could readily be convened.

We would respectfully ask a reconsideration of the subject by those whose dissent has already inflicted no little damage upon both our home and foreign missionary work. Dr. Ellinwood says:

Some of the points on which unanimous conclusions were reached by the eight Presbyterian bodies were these:

1. Approximate uniformity in salaries was recommended as similar circumstances, requirements and ability may permit, and especially in salaries to natives.

2. The Missions were urged to develop as rapidly as possible the self-support of the native churches.

3. Where one Mission has institutions for higher education or printing establishments, it was recommended that Missions of other Boards in availing themselves of the benefits of these should take some corresponding share in their support.

4. It was recommended that persons dismissed from a church in one Mission be not received into fellowship by another Mission without a proper certificate.

At the successive quaternary meetings of the Pan-Presbyterian Alliance, it has become more and more apparent that the drift was toward missionary development. There can be no life in merely standing still and numbering the people. It is more and more evident also that if anything will lead the various Presbyterian bodies to so forget and neglect their differences that they shall finally become atrophied and disappear altogether, it is their common work in other lands.

At the recent Conference all delegates forgot where they belonged. Distinctions seemed absurd, and in speaking of each other the awkward fumbling after the proper hair-splitting designations was almost ludicrous. No select lot of shibboleths was ever more reluctantly recognized.

5. On the subject of woman's work the following action was taken:

The Conference would express its great satisfaction at the results which have been accomplished within the last two decades by Woman's Boards and Societies of the Presbyterian and Reformed Churches. By their generous additions to the funds of the Board and by the diffusion of knowledge on the general subject of missions, especially among the young, in the goodly number of representatives of their own

sex whom they are supporting on the mission fields, and in the bonds of sympathy which they are establishing, they are exerting an influence of incalculable value. It is the prayer of the Conference that in the years to come still greater blessings may attend their efforts and their prayers.

A paper which was full of suggestiveness and called forth general approval was read by Mr. Wm. Dulles, Jr., Treasurer of the Presbyterian Board, on "The Economical Disbursement of Mission Funds." One of the objects which this Conference had in view was an increased economy and efficiency in the administration of missions. Another object was unity both in spirit and, so far as possible, in methods also. There should be no waste from overlapping and needless reduplication, much less from rivalry and counteraction. Each Board should learn wisdom from every other. All should fight for one great end and "with weapons of precision."

The courtesy and harmony which prevailed throughout the day's discussions exceeded the most sanguine expectations. Differences of views were freely presented. Some leaned toward broader proportions of evangelization, while others emphasized the value of educational work. Those who had reaped great harvests gave their reports without exultation, and others appeared eager to learn any and every secret of success. The general feeling seemed to be, that while existing forms of work should not be curtailed, the time had now come to cast in the net on all sides for greater ingatherings of converts. It seems fairly safe to predict that the last seven years of the century—a sabbatical week of years we trust—will witness far greater results than have been known before. The many thousands now annually received in the Baptist and Methodist missions would look like an auspicious beginning.

Meanwhile this first General Missionary Conference held in America has indicated that the cords and sinews of Christian Union are knitting more numerously and strongly in the foreign missionary work of the Churches than anywhere else. There has been much said and written on the subject elsewhere, but here during the last week there has been a practical illustration of the thing so greatly to be desired.

When the Conference was called there was no thought that it would become a permanent institution; but after the tide of interest had been rising for two days and there seemed so much more to be considered, it was by a unanimous vote that a committee representing the North and the South and the British Possessions was appointed to arrange for another conference to be held at such time and place as should seem to be wise. Although the sessions of the second day had opened at 10 A.M., yet with only a recess of an hour, during which all present retired to an adjoining room where the Presbyterian Board had prepared a collation, they were continued till nearly 6 P.M., when, after some hearty words of fellowship and Christian love and an earnest prayer, the Missionary Conference of 1893 was adjourned.

The Tohoku Gakuin.

AN EVANGELIZING FORCE.

THAT the Tōhoku Gakuin is already, as an educational institution, a means of spreading the Gospel of Jesus Christ, will, I think, become plain to all that may read my simple facts. I gather them from the

common life of our rapidly-developing school. Read and reflect.

Out of 170 students, nearly one-half are baptized Christians, 52 of them, in fact, having the gospel ministry in view. Many of the others are daily allowing themselves to come under Christian influences, and will, in God's own good time, give themselves to our Lord in faith. Some 20 of the Christian students are regularly engaged in Sunday-school work, nine have preaching stations under the supervision of the Mission and of Rev. M. Oshikawa, and still others preach and work as opportunity offers.

All the teachers are Christians; one of them, Rev. Kumagai, being a recent graduate of Union Theological Seminary, New York, and a classmate of our new missionary, Rev. H. K. Miller. These teachers assist in Sunday-schools, and in lecturing and preaching. Frequently two or three will go together to some neighboring town and preach or lecture on Christian subjects.

Then, too, you must not forget the simple fact that our students come from all parts of Japan, many of them from families in which the name of Jesus is either unknown or hated. During vacation these Christian boys and young men go home and testify of our Lord and Saviour. An earnest young soul came to me the other day and said with tears in his eyes: "My teacher, I am going home next week to lead my father to Jesus. Please pray for all of us." With the deepest joy I prayed that night as I never prayed before. And a soul is born into the kingdom of God. These individual streams of spirit and purpose and loving endeavor go out from the Tōhoku Gakuin into all parts of the Empire. Heaven alone can measure the blessedness of all this.

Then what shall we say of the name and power that the Tōhoku Gakuin is giving to our President, Rev. Masayoshi Oshikawa? The other day, on his way to Tokyo, he stopped over at Fukushima, fifty miles south of Sendai, and spoke on educational and religious topics. The whole Local Assembly adjourned to hear him. These legislators, with officials of the city and teachers of the city schools, gathered together to the number of one hundred and seventy. There, in the presence of these representative men, President Oshikawa of the Tōhoku Gakuin, and Mr. Saiki, of the Girl's School of our Mission, spoke earnestly and with power for our two Schools and for Christ. Men say they never before heard such moral earnestness and eloquence. Some thirty have declared their purpose to study the Bible, and have already sent to Sendai for thirty copies of the Scriptures. Of course, from our own experience we must expect that some of these men will soon grow cold in this new zeal for holy things, but we know also that He will surely claim some of them for His own. Besides, President Oshikawa's Fukushima speeches are being published in the vernacular press, and will reach thousands of families, where may God bless the reading of living truth.

Some time ago at a public dinner, to which Rev. Oshikawa was invited, one of the postprandial speakers brought some bitter charges against Christianity in general and Christian schools in particular. Bro. Oshikawa, of a number of prominent Japanese Christians present, was the only one that had moral courage enough to stand up for Jesus. He not only refuted the charges, but prevailed upon the moral sentiments of the guests to such an extent that the former speaker

was pressed to withdraw his charges and offer an apology.

Can any one doubt the mission of the Tōhoku Gakuin as an institution of liberal Christian culture? Can any one but God tell the thousand and one influences that already go out for Christ and for man in Japan? Do you not all rejoice that we come to do a work wider than our original purpose of training up young men for the ministry? Has not God wonderfully blessed us and widened our sphere of usefulness? And has He not thus blessed us because we have ever been true to our original purpose, though we are growing beyond it? Will you not expect us to make the best of our present opportunities? Will you not think of the Tōhoku Gakuin and pray for the Tōhoku Gakuin, until "*Tōhoku Gakuin*" becomes a household word in the Reformed Church? Will you not work to help enlarge and endow the Tōhoku Gakuin? You can here glorify God in Japan.

I shall have more to say in another letter soon.

Yours in Service,
WILLIAM EDWIN HOY.

Terrible Disaster in Wakayama Prefecture.

WE are indebted to Mrs. W. E. Hoy for the following sad narrative, having been copied by her from the *Japan Mail.*

It is to be feared that only too much truth attaches to the harrowing suggestion recently telegraphed from Wakayama prefecture. The fishing season in the seas adjoining that prefecture is winter, commencing with the middle of November and continuing until spring. At the outset very small takes were realized this year, and the fishermen watched anxiously for indications of better prospects. Towards the latter part of December such indications were discerned, and the fishermen devoted themselves to their industry with ardor. On the 28th ult. the sky was overcast and a storm seemed to be brewing, but the men were so anxious to make the best of the season that they put to sea without exception. At about 9 A. M. rain began to fall. It was not accompanied by wind, however, nor did it last longer than 2 P. M., when the clouds dispersed and the sun shone out vigorously. This spell of bright weather proved delusive. Gradually the wind rose, blowing from the northwest; and people on shore began to watch with some anxiety for the return of the fleet. It appears that this deep-sea fishing is carried on by the boats working in sets of three, containing about thirty-eight men on the average. Early in the afternoon one set of the boats returned heavily laden with fish. Presently these were followed by another set, similarly laden. Meanwhile the wind increased in violence, until at sunset a gale was blowing. Much anxiety began to be felt about the remaining fishermen, and plans were resolved to procure the assistance of lifeboats, when at 9 P. M. voices were heard at sea, and soon three more sets of boats returned, making a total of fifteen. The crews of these boats said that they had barely escaped with their lives. So heavy had been the gale and so high the seas, that they could keep afloat only by throwing overboard all the fish they had captured, and as the other boats of the fleet were still further out at sea, no hope could be entertained of their return before midnight. This intelligence redoubled the fears of the watchers on shore. Just then three small steamers arrived. These were at once engaged for the

purpose of rescuing the fishermen. They were unable to proceed to any great distance, however, so violent was the storm; though happily they saved four sets of boats at a distance of about ten leagues from the shore. Thirteen sets, or thirty-nine boats, remained to be accounted for, with crews aggregating about 400 fishermen. Harrowing accounts are given of the wild distress into which the people of Kumano were thrown by the almost certain prospect that this great body of bread-winners had succumbed to the fury of the gale. Hundreds of women and children wandered along the beach, anxiously awaiting intelligence. Whenever a steamer arrived these poor folks crowded to the wharf to learn whether she had saved any of the imperilled fishermen, and invariable answers in the negative provoked renewed outbursts of sobbing and wailing. It is scarcely necessary to say that telegrams were despatched in all directions, inviting aid for the unfortunate fishermen. A northwestern gale would have blown the boats past the Kii promontory in the direction of the Seven Islands of Izu. It is just possible that some of the crews may have made those islands; but inasmuch as the distance from the fishing ground to the Islands is nearly 240 miles, that hope is slender.

The Outlook.

BY BISHOP J. M. THOBURN, D. D., CALCUTTA, INDIA.

The present outlook is the best since Carey's trumpet was first sounded. The era of experiment is over now, and the time for action has fully come. All do not realize it, and some do not believe it; but every year adds to the number of those who dismiss their scruples and their fears, and hasten to thrust their sickles into the first ripe field of golden grain which they find within reach. I am confident that before the year 1900 every missionary body in India will be found fully committed to the great work of gathering in converts by the score and the hundred and nurturing them for God and heaven. I shall be surprised and disappointed indeed, if the ingathering of the next eight years does not exceed that of the previous ninety-two. The converts may be from the ranks of the lowly, but the lowly of this century will be the leaders of the next. The Brahman must accept Christ, or see the pariah walk past him in the race of progress. The first converts in India will be the Brahmans of a future generation. Already the valleys have commenced to rise, and the mountains are beginning to be brought low. Now, as in ancient days, God is choosing for Himself a people who were not a people, and in the sight of all the nations a worm shall be chosen with which to thresh the mountain.

Scattering the Gifts.

[The following action of the Presbyterian Board of Foreign Missions, which we clip from *The Church at Home and Abroad*, deserves the earnest consideration of our pastors and churches as well as their's. We commend it to their careful thought.—Ed.]

The following action was taken by the Board of Foreign Missions at its meeting November 21st, and it is recommended to all our churches for serious consideration. :—

"It having come to the knowledge of the Board that persons are collecting money from the churches upon alleged recommendations from the Secretaries of Foreign Missions, and

that in one instance a Synod has endorsed the appeals of these men it was

Resolved, That the Board desires to call the attention of the churches to a wide-spread and increasing evil along these lines, and to warn them against all such appeals.

The men above named have received no encouragement from the officers of the Board; and its policy is to discourage young students on the mission fields from coming to this country either for business or study. The successful example of the few creates a worldly ambition in all our best mission schools, and tends to rob the cause of missions of those whom it aims to train up for preaching and teaching.

Besides, those who are educated in this country are generally denationalized and so far unfitted to live and labor among their countrymen.

The experience of all missionary Boards has led to entire unanimity of sentiment on this subject.

The great majority of those who come to this country either engage in business or secure a livelihood by lecturing among the churches, gathering various amounts as missionary collections. To encourage this practice is an injury rather than a benefit to foreign missions.

Resolved, That in view of the tendency which now exists to scatter the benevolent gifts of the churches and of generous contributors within the Church on a wide range of objects, and especially those which claim some kind of relation to the work of foreign missions, the Board feels constrained to remind all its contributors of the great responsibility which it has assumed under the direction of the General Assembly, and to ask that its regular work shall not be allowed to suffer neglect.

Islamism.

Islamism, in the East Indies, is very favorably circumstanced for the work of proselytism. While the Christians have to send missionaries from afar, with an exclusively religious aim, and so are obliged to care for their support, the Islamites have no concern for any of these things. Their missionaries are the Arabs and the hadjis, who come to trade with the islanders and who instruct them at their ease in the Mohammedan profession. If it were only the Arabs that did this, it would be bad enough; but now that of late years the voyage to Mecca has become so much easier, many of the natives journey thither. On their return they are hadjis, and have the repute of being initiated into all the mysteries of Islam; and in fact what the islanders need to know of Islam is so extremely little, that any hadji can teach it with small pains. It is simply the well-known profession of faith, circumcision and the five duties, of which practically the observance of a single one is commonly held to suffice.—*De Macedoniër.*

A Railroad in Africa.

Some of the recent enterprises for the development of Africa, though a great advance upon the previous conditions, are yet quite rudimentary. For instance, it is true that a railroad has been built from Benguella to Catumbella, a distance of thirteen miles; but a letter from one of our missionaries says that the shortest time made on the road is two hours.

The road is a considerable source of amusement as well as of annoyance, but still it is a step in advance of traveling by carriers in Western Africa. —*Missionary Herald.*

THE CHILDREN'S PAGE.

Working Together.

"Help one another," the snowflakes said,
As they cuddled down in their fleecy bed;
"One of us here would not be felt,
One of us here would quickly melt;
But I'll help you, and you help me,
And then what a big white drift we'll see."

"Help one another," the maple spray
Said to his fellow leaves one day;
"The sun would wither me here alone,
Long enough ere the day is gone;
But I'll help you, and you help me,
And then what a splendid shade there'll be."

"Help one another," the dew-drop cried,
Seeing another drop close to its side;
"This warm south wind would dry me away,
And I should be gone ere noon to-day;
But I'll help you, and you help me,
And we'll make a brook and run to the sea."

"Help one another," a grain of sand
Said to another grain just at hand;
"The wind may carry me over the sea,
And then, oh! what will become of me?
But come, my brother, give me your hand,
We'll build a mountain, and there we'll stand."

"Help one another," a penny said
To a fellow penny, round and red;
"Nobody cares for me alone,
Nobody 'll care when I am gone;
But we'll stick together and grow in time
To a nickel, or even a silver dime."

"Help one another," I heard the dimes
Whisper beneath the Christmas chimes;
"We're only little folks, but you know
Little folks sometimes make a show;
Ten of us, if we're good and pure,
Equal a big round dollar, sure."

And so the snowflakes grew to drifts,
The grains of sand to mountains;
The leaves became a pleasant shade,
And dew-drops fed the fountains;
The pennies grew to silver dimes,
The dimes to dollars, brother!
And children bring their Christmas gifts
By helping one another.—*Selected.*

Our Neighbors.

A minister asking aid for foreign missions, applied to a gentleman who refused him, saying, "I don't believe in foreign missions. I want to give to benefit my neighbors."

"Well," replied he, "whom do you call your neighbors?"

"Why those around me."

"Do you mean those whose land joins yours?" inquired the minister.

"Yes."

"Well," said he, "how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it before, but I suppose I own about half way through."

"Exactly," said the clergyman; "I suppose you do, and I want the money for the New Zealanders—the men whose land joins yours on the bottom."

What Gertie and Nannie Did.

GERTIE Sayles and Nannie Barclay belonged to a Mission Band in New York, a very happy band of about fifteen little people; and several ladies met with them every other week, to help them with their work. The meetings were held at Nannie's house, and she invited all her friends to come and help work for heathen children in China and Japan.

They dressed dolls and basted patch-work, made bookmarks, strung beads, and made many other things which kept their fingers busy, so that every year a nice box of articles made by them could be sent to Calcutta in India, and to Yokohama in Japan, for the children in the mission schools there. One year this little Band was anxious to raise some money to help build a new Mission Home in Japan, and it was a puzzle how to do it. One day Gertie and Nannie, who were very dear friends, and lived next door to each other, put their heads together and had a quiet talk. No one knew what it was about, but at last Nannie went to her mamma, and asked per-

mission to have a fair of their own, to help get the money.

Mrs. Barclay hesitated, but Nannie said, "Just our own selves, mamma, Gertie and I; we'll do everything, and then the others can buy from us, and that will help the Mission Band." So her mamma consented, and a busy time these two little friends had. Would you like to know what they did?

They bought some small dolls at two, three and five cents apiece, and dressed them prettily; they fitted up some cradles for them, making mattresses, pillows, sheets and pillow slips; then some plain white and gingham aprons and pocket pin-cushions.

At the end of four weeks everything was ready, and they arranged to hold the fair on the piazza of Nannie's house.

Gertie's mamma made some lemonade which they sold for three cents a glass, and gave them also some beautiful apples and sticks of candy. Mrs. Barclay made some sugar cookies with holes in the centre, and this was all they had on the refreshment table.

It was a pleasant June afternoon. Gertie and Nannie stood by the tables and welcomed their friends with bright, happy faces. The members of the Band came, and some of their older sisters, and quickly the time passed. In two hours everything was sold except a few apples on the refreshment table.

They counted the money and found that they had made five dollars and eighty-seven cents; and such tired, but happy little girls as they were!

That night, as Nannie stood by her window, all ready for bed, and watched the stars as they came out one by one, in the blue sky, she said, "Oh! mamma, isn't it nice to do things for people who haven't anything? I am so tired, but I'll never forget this day, even if I get as old as grandma."

Yes, it is the true secret of happiness, to do for people who have nothing, and I am glad that so many dear children in our land have learned it.

The next week, at the Mission Band meeting, Gertie and Nannie brought in their money and gave it to the treasurer to help build a Home and school-house for the Japanese children in Yokohama. And so this money was sent many miles over land and sea to Japan.

Let us remember that God requires of us only what we can do and nothing more; and so like Nannie, we will take pleasure in doing what we can for people who haven't anything.—*Gospel in All Lands.*

The Right Way.

We feel best if we give to the Lord something that has cost us an effort to get. Said a little girl to her father, "Papa, please let me have an apple-tree this season."

"Why, my daughter?"

"So that I can call it my own and use the fruit as I wish."

"But how do you want to use it?"

"I want to pick the fruit and sell it, and make missionary money which will then be truly of my own getting."

It would be well for boys and girls to have a chicken, a sheep, a tree, a patch of ground, or something, and use the proceeds for church work.—*Young Disciple.*

"Remember the Sabbath Day."

A missionary writes that one of their converts, a woman, is so anxious to keep the Sabbath regularly that she has adopted this novel way to keep account of it.

She pierced seven little holes in a bit of board, and to that tied a string with a peg at the end. The peg is shifted every day, and whenever it is in the first hole she knows that Sunday has come.

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ANNOUNCEMENT.

AS announced in the March number, the relation of Rev. A. C. Whitmer as General Editor of the MISSIONARY GUARDIAN ceased with that issue. The retirement of Rev. Whitmer from the position, which he has so ably and faithfully filled for the past two years and more, is to be regretted. Feeling that the MISSIONARY GUARDIAN has not proved acceptable to the Church and thus not serving the purpose of its publication, viz.: a general and large circulation throughout the Church, he was led to relinquish the work in order that some other one might take it up who may be able to do more effective service for the Church. For the present, until some suitable one can be secured to take the position thus vacated (and it must be a work for the love of the cause and the Church, since the receipts from the subscription list so far have not been sufficient to pay the printer, let alone a salary for the General Editor), the undersigned will take charge of its conduct as Managing Editor, and he solicits the prayers and hearty co-operation of those devoted to the cause of missions, at home and abroad, so that this one magazine published in the interests of missionary work in the Reformed Church may be acceptable to the Church and have a wider circulation than it has had in the past.

Some changes—improvements we trust—have been made in the present number. Others will be made later on.

It will be noticed we have added a department, to be known as WOMAN'S MISSIONARY SOCIETY, which will be devoted to the work now being done by the women of our Church in the societies, general and particular, under their control. We feel certain this will prove to be a valuable addition to the MISSIONARY GUARDIAN. This department will be conducted by some one connected with the WOMAN'S MISSIONARY SOCIETY whose services we hope to secure in due time.

Contributions, brief and to the point, are respectfully solicted from pastors, missionaries in the field, and others interested in the work of missions as it is committed to our Church.

CHAS. G. FISHER, *Managing Editor.*

THE HOME FIELD.

"THE Home Field" and the "Foreign Field." In the minds of some these are arrayed against each other. We have met people in the Reformed Church, strange to say, who are bitterly opposed to foreign missions. They feel that it is wrong to send men and means to far away lands to convert the heathen when these are both needed at home. On the other hand we meet people who are just as stoutly opposed to home missions upon the ground that any one who wishes to hear the Gospel in this free land can hear it and there is no need of employing men to call these people to repentance. And some there are who advocate this and yet stand well in the Church. And we know that there are those who advocate the one side or the other not because they are ignorant people in a general way, for we know they are not. But it must be admitted that they are ignorant as to the general work of the Church. They do little reading of religious literature. They do not read the church papers and therefore know little of the needs of the Church, and the plans and means made use of for the spread of Christ's kingdom. Indeed they care little whether they do know which is the saddest of all.

But aside from these there are many who have a very inadequate idea as to the extent of the Home Field. This refers now, not so much to the outward scope of the field as to the work to be done *in* the field. Some of the denominations have made great progress in the United States. Among those of English origin, the M. E. Church has outstripped all others. Her system of confession in the class room has been a tower of strength in the way of drawing out the clerical talent among the young men. Whatever defects the system may have it cannot be denied that the "Class Meeting" has been the strength of that denomination. There is where their preachers have been trained rather than in any Theological Seminary the denomination may have had. In the "Class Meeting" the young men first developed their speaking talents, and out from these "meetings' the Church sent her thousands of young men who have made the M. E. Church what she is in this land.

Next in the race is the Baptist Church. In addition to the peculiar doctrine on baptism and close communion, this denomination has all along been working largely with Methodist Episcopal tools and has made rapid progress. The Presbyterian Church though among the first in this country—and having the advantage of the English language in her first missionary operations—and in her favor, also, the immense immigration from England, Scotland and the North of Ireland in the early history of this country, has still fallen behind in the race, while Congregationalism, which had every thing in its favor has almost been lost sight of by those above mentioned.

The Churches of German origin have had every thing against them. The large number of immigrants from Central Europe should have been a source of great strength and, in a sense has been, and yet, the language question has been a hindrance to the progress of the Churches. When our forefathers attempted to keep up German congregations when the whole community was becoming English they were doing battle against such odds as frequently to lose everything. To-day, while the Lutheran Church is increasing at a fair rate, the increase comes, nevertheless, largely by immigration. The Reformed and Lutheran

Churches have both been hampered, in the past, by attempting to unite the two languages in the same congregation. This may be necessary for a time, at some points, but the better policy is coming to prevail which puts each of these languages upon its own footing—telling the English to take care of the material that rightfully belongs to it, and *vice versa*.

As a Church then, we are better prepared to do work now than ever before, especially among the English portion of our population. The language problem has been solved. The Church has established her policy on that point, and because of this, we are better prepared to do work among the Germans also. We believe that this will be generally admitted by the readers of the MISSIONARY GUARDIAN.

Now then, a few remarks on the "Home Field," and the prospects of our church *in* this field. There are those in the church who really seem to think that the time is past for the Church in this country to do any great and permanent work. If this country was like some of the effete monarchies of the old world, virtually dead as to any real growth and progress, then there would be some truth in what these people hold. But not so in the United States. Here is life and progress. The country is as yet sparsely settled. Cities all spring up as by magic. These crowded cities are not supplied with the gospel as they should be. Statistics tell us that in some cities not more than one-fifth the population attends church, while the most favored ones cannot show more than a third of the population attendants upon church—while the actual number of members of the Church is very small indeed. If Christianity is the safeguard of the Republic it would seem as if Christians should bestir themselves and plant the Church in these cities for the reformation and christianization of the lawless elements that congregate in them. This should be done, if for no higher reason than merely for the safety of the government. No one need fear that these leading denominations have monopolized all the territory and all the material. In the newer regions of the west, even the small country towns are frequently not occupied, but in the cities especially there is an immense amount of work to be done, work enough for all the different denominations and more, likely, than will be accomplished. Among the rest, the Reformed Church, should hereafter take a prominent part in city mission work. She is now in a position to do this as never before. To this work she should bend all her energies. If she has any right to exist then she must engage in this work. Again, we say let no one fear that there is no work for us to do. With the thousands coming yearly from Europe, who rightfully belong to us—and the many here who know not Christ—why should we fear that there is nothing for us to do? Yea brethren, there is a great work that some one must do and why not we? Should we not as a Church, like the prophet of old, offer ourselves to do the work? God intends that we shall offer our services. He only sends those who offer themselves. The unwilling have no part nor lot in this good work. F.

—Bishop Decker said very aptly: "Blessed are they who see the day of glory; but more blessed are they who contribute to its approach."

YOUNG MEN AND THE WEST.

WE have at different times and in different ways urged upon the young men about to graduate from the Theological Seminary to seek fields of labor in the West. We did this so often that we fear that it will be charged against us that we are becoming cranky on that point. May it be so if it must, and if a little crankiness along that line will bring some young men to the West, then we are willing to bear it all. But we speak of this now because of the fact that the time of graduation is near, and then is the time that the young men must look up fields of labor for the future.

There are some special reasons why young men should be chosen for western work. We believe that there are some special reasons why our Board of Missions should select young men for its western fields, unless middle-aged men can be found in the West to take charge of them. Some one may say, Why should young men go west rather than middle-aged and elderly men? What difference can there be in the same country and among the same people, whether on the Atlantic Coast or a thousand or fifteen hundred miles west on the prairies of Iowa or Kansas? We admit that if you were to ask us to give an explanation of the difference, we could not give a very satisfactory one; but if you go from the East to the West, you will *feel* the difference while you may not be able to tell just what it is. The life of the East is after its own peculiar type; that of the West is after a type quite different. The customs and habits of the people differ. The ways of doing the same kind of work differ in the two sections. The same things are often known by entirely different names. The sentiments of the people differ on certain moral questions. In the town in which we reside, it would be an unheard of circumstance for one of the pastors of the town to appear on the streets with a cigar in his mouth. Not, perhaps, that the pastors are so conscientious; but the sentiment of the community is decidedly against such a thing. So we might mention some other habits of a similar character against which the sentiment of the community is not slow to express itself in a most emphatic way. There being these differences between the two sections, there would seem to be a reason why young men should be sent here, if men must be sent from the East at all.

(1) Because a young man will fall into the habits and customs of the West very readily. This cannot be so with a man who is well advanced in years. We are aware that the argument is usually made that western young men should be chosen for the western work. This cannot be done until we have institutions of learning in the West in which to train our young men. Until that time we must look to the East for the greater number of our ministers; and these should be the young men who can easily adjust themselves to the ways of the people among whom their lot is cast.

(2) We should have young men from the fact that the establishment of missions in the western cities requires a great deal of hard labor. This requires the vigor of youth and the power of endurance which comes with advancing manhood. A young man of twenty-five or thirty can do with comfort what is a burden to a man of sixty. Why should not the younger men allow the older men to retain the charges in the East, and they come West and lay

the foundations for new work. Into the large cities our Church is gradually going, and the work to be done requires young men of strength and vigor. Shall we have, say, a half dozen each year? We are modest in our demands. We only ask for a fair share of the graduates.

(3) There is still another reason why we urge a number of these young men to come west. In the West, unlike in the East, in many of our churches, it is absolutely essential to make use of Y. P. S. C. E. and similar helps, along with catechetical instruction. Whatever objections men may find to such helps, they must be used in the West. And here again the West differs from the East. To make use of these appliances, the young man is more likely to succeed than the man well up in years who never made use of these modern helps. To build up mission fields, work among the young is especially needed. For this the young men ought to be best suited.

(4) The last reason we urge is the most important of all, namely, the Church in the West needs you. Yes, the *Master* needs you. That ought to be sufficient. The work must be done. It is the work which the Lord has assigned to our Church. For the accomplishment of that work He makes us responsible as a Church. The older men with families cannot come west to do this work. Does the Lord not call *you* to this work? May we not hope that a number of the coming graduates will offer themselves for the work in the growing West? May the Master move the hearts of some to come west!

F.

AN ADDRESS.

By Rev. W. E. Hoy at the Karkōshiki (Formal Opening) of the Tōhoku Gakuin, November 18, 1892.

PERICLES, the Athenian orator, before he went out to address the people, prayed to the gods that nothing might go out of his mouth but what might be to the purpose. In a like spirit I hope, Ladies and Gentlemen, to speak to the point, using little time and less words.

We celebrate this day *not* with feelings of doubt or uncertainty. After six years of continued struggle with poverty, we stand to-day in the blessed possession of success, evident even to the senses of the most thoughtless. We began this educational work six years ago with six students in a poor little hut in the northwestern part of Sendai. Without name, without money, without help, but with hearts full of hope and souls aglow with faith in God and in the possibilities of our work, we set our faces resolutely towards the future. I rejoice to say that these students, now nearly two hundred of them, and these grounds and buildings are all the fruits of a persistent spirit of faith. Had I time I could demonstrate to you with mathematical precision, giving dates and numbers and places and names, the fact that the beginning, the life, the growth, the increasing prosperity and influence of this institution are the tangible evidences of God's answer to prayer. These very bricks might speak of this truth as it has been manifested in our own experience by day and by night. In the love of Japan, in the love of souls, in the love of God, in the service of Jesus Christ, who is Himself the essence of love and in the service of the Japanese, did we inaugurate the Tōhoku Gakuin.

By faith in Jesus Christ as the Saviour of the world and as the centre and

norm of the highest civilization possible to the world in general and to Japan in particular, by prayer to God as the Creator, Upholder and Supreme Governor of the universe, were the foundations of this institution laid in the obscure work of our beginnings six years ago. Along with the seeds of human learning we sought also to plant the infinitely more important truth of man's worth as created in the image of God.

Thus we have built; and thus we are determined to continue, in faith, in prayer, in communion with God, in service of Jesus Christ, in service to the Japanese. If we fail to do this the best friends of this institution need not care how soon it perishes down to its foundation stone. When Christian voices cease to be heard, and Christian influences to prevail in these halls let the hand of destruction pull down every beam and every brick into the dust. Then let the hissing serpent come and make its home in the ruins, and do its deadly work upon the hand that may so much as touch the last signs of a miserable failure.

Our educational principles are distinctively Christian. But this is not to say that we are out of touch or sympathy with the progress of the age in which we live and labor. We feel, as all thoughtful men must, the marvelous advance in scientific discovery for which our age is justly celebrated. We ourselves, in our daily lives and duties, in our food and clothing, in our social environments, in all the riches that nature has yet yielded up to us, enjoy the enlarged application of new principles in the production and distribution of the things which satisfy human wants, or minister to the well-being of man. The evidences and the fruit of man's triumph over nature and of mind's victory over matter, we recognize in the comforts, the amusements, the improvements of man wrought out by the supreme patience of human skill and genius. In his external material life, also in his internal intellectual life, man has advanced in knowledge and experience. In the unfolding of the historical life of the human race, new and surprising results are produced in the forces of nature. It is little wonder, therefore, that our educational means and methods should also have felt the influence of the spirit of progress. Every point of advantage gained by the enlargement of knowledge affects the development of man's spiritual life as well as his relation to nature. Every enlargement of knowledge is related to the unfolding of mind, the making of the man in the fulness of his powers. Every acquisition of truth in the relation between mind and matter must work out its results in the proper adjustment of human relations.

Yes; we of the Tōhoku Gakuin value science. We welcome all she has to teach or to give us. We are grateful for the comforts and blessings and advantages with which she surrounds us. We clasp hands with her, and search the things in the heavens, the things in the sea, the things on the earth, the things under the earth, the things outside of man, the things in and of man, and prize all the abiding principles of mind and matter.

In conjunction with scientific culture, we pay heed to the cultivation of the æsthetic feeling. A sense of the beautiful and ideal is needful in the making of the man. In nature and in art and in life we strive to point out the holy relations and uses of the Perfect. Every bud and flower, every leaf and plant, every hill and mountain, every river and lake, every ray of light, every musical sound, every classic example of painting and sculpture and architecture, every

beautiful sentiment in literature, every perfect poem, every vital beauty in human conduct, every manifestation of thought in the universe must become sacred in its daily application to the practical needs and end of a liberal education. We realize the truth, that

> "The fairest things are fair for nought,
> Unless our eyes in seeing,
> See hidden in the thing, the thought
> That animates its being."

To see, to understand, to use the best forms and contents of the beautiful in nature, in art and life,—this is one of the guiding principles in our educational work.

We seek also to bring our students into vital contact with all that is best in the history of the human race. Let the learner be inspired by all the great, the good, the noble in all ages and in all countries, and he will grow in sympathy with and appreciation of the best systems of thought and conduct; and his earliest impulse to be up and doing will be but the fulfillment of a promise and a prophecy uttered by every earnest soul that thirsteth after knowledge.

By the judicious use of philosophy we aim to supplement the training of the senses which science guarantees, to widen and sharpen the intellect, give precision to language and accuracy to thought, develop fundamental ideas, and impart a healthful and delightful activity to the will. The external reality of the object of the simplest sensuous perception, the fundamental forms and powers of consciousness, the contents of thought and feeling, the relations and adaptations and activities of the will, are all to be duly recognized and emphasized in our system of education. The mind must learn to contemplate truth, not only in its concrete and outward expression, but also in its abstract and spiritual relations. True education must free the intellect from the merely concrete side of truth. There are deeper relations than those of external things; there are general laws and principles which the mind must also learn to grasp before it can be fully free. All human thought consists of apprehension, differentiation and comprehension. When two or more objects have been apprehended and discriminated, the mind proceeds to cognize them in a larger unity. This new unit of thought is again to be differentiated and integrated. This process we seek to continue until the unfolding mind of the student comprehends all material things in the unity of Cosmos, and further on, in the unity of a rational system under the government of God in Christ Jesus our Lord.

These are some of the special provinces of Tōhoku Gakuin. But more than this broad and liberal culture, more than is included in every faculty, more than can be accomplished in merely traversing many fields of knowledge, we seek in every student *The Man*, the eternal thought that animates his being. Yea, we seek to develop that germ of innate truth which lies lodged in the human heart and comes to view in speech and action; truth as it is embodied in the constitution of man. True education is the making of the man, the formation of pure character in the spirit and beauty of holiness; that every thought may be clean; every imagination, white as the soul of a child; every purpose entertained in manliness; every desire, noble and elevating; every achievement attained in helpfulness, hopefulness and harmony. Not the stor-

ing of wealth, not the conquest of nature only, not the gaining of pre-eminence in society as such can be the end of our work. But the perfection of every student's being, and the advancement of society in purity of life and work. Let every student be clean in thought, speech and deed. Let every student walk in righteousness and holiness. Let every student be true to Japan and to his beloved Emperor by being a man, and by being a man he will realize the perfection of his being in Jesus of Nazareth. Then will he serve the best interests of "*Waga Kuni.*"* Then will Japan become what she so dearly loves and seeks after.

And in the making of the man, patriotism is a vital point. The highest patriotism is in the service of a man to his country and his ruler in the spirit of beauty and holiness. Not in loud speeches, not in gluttony and drunkenness, not in company with the lowest class of geisha,† not in the harlot house, not by the side of a concubine, not in the pursuit of sensual pleasures may we look for the best types of patriotism. An unclean man is physically, intellectually and morally incapacitated to realize the best form and contents of the virtue of patriotism. Patriotism is rooted in a genuine self-respect and in personal holiness.

In love of Japan, in love of the human race, we pursue, therefore, the high and holy purpose of making men of our students, and by the spontaneous force of the very character formed within them by the grace of Jesus Christ to make them patriots,—patriots sincere in their devotion to their country and to their Emperor, so sincere that they would rather die than bring disgrace upon Japan or upon the Emperor by any impurity of thought, word or deed. And these Christian students will sing the National Hymn as earnestly and honestly as any one else ever did or can. They will give the National Salute as nobly as any one else ever did or can. In the spirit and beauty of holiness they will serve their country as valiantly as any Japanese, Roman, Greek, Englishman or American ever did. They will be men among the Japanese, for the Japanese and with the Japanese.

In the establishment of this Christian institution of learning, we have entered the life, the hope, the promise, the progress of a country as dear to myself as my own beloved America. By being faithful to the Christian principles of our work, we shall not be taking from, but adding to the material as well as the intellectual and spiritual wealth of this country. In the spirit of service and of helpfulness, we hope to grow in influence. In the life, work and character of our students we look for a perennial source of scholarship, of patriotism and of Christian endeavor.

THE OPENING EXERCISES OF THE TOHOKU GAKUIN AT SENDAI.

THE formal opening of this school took place on November 19th. The school began its existence some six years ago in a very small way under the joint labors of the missionaries of the Reformed Church and the Rev. M. Oshikawa. But from the first, in spite of severe disappointments, there has been an unwavering conviction on the part of the teachers that the school would

* My Country. † Singing Girls.

succeed. It has steadily increased its force of teachers, foreign and native, until the faculty now has three Japanese who have studied abroad, three foreigners and eight others. The students number about one hundred and seventy-five. The course of study has been gradually extended and raised, until now the regular course covers seven years, and the theological three more. The school is situated in the centre of the city on the broadest avenue, and its new brick recitation-hall is by far the finest piece of architecture in the city. The decorations that were put up by the students in honor of the opening were a fine advertisement of what was going on. The gateway, trees and buildings were well covered with the usual signs of festivity, and what the students failed to express in the ordinary free use of red lanterns, evergreens, flags, etc., was left to take shape in a huge telescope made of U. S. flour-barrels set up on the tower of the building. The main hall was filled to overflowing, all departments of the city being well represented. Civil and military officials as well as the faculties of the various schools were present.

Being a school with distinctly Christian principles, the exercises were of a positively religious character. There was no evasion of this, and at the same time there was no offensive insistance on it. The spirit of patriotism was accorded a most generous place, especially in the address of Mr. Hoy, the Vice-Principal, who gave a very touching history of the school, and then spoke with deep feeling and eloquence of the purpose of the faculty to give the students a well rounded education, one that should neglect no side of a young man's well being, and one that should especially fit him for Japanese citizenship in this transition period of the nation. Next came the address of Principal Oshikawa. No one who knows this man's history—how bitterly he was persecuted as a Christian years ago in Niigata, so that even an attempt was made to assassinate him on the street one night, which attempt resulted in the murder of the wrong man—can wonder at the power he has over his audiences whenever his subject touches upon the religion to which he has absolutely given his life. All the intense earnestness of his nature came out in his explanation of the principles that have influenced his choice of Christian education as his life-work. The motto over his desk, *Kei Shin Ai Fin*, gave him his starting-point. *Reverence God, Love Man*, shows at once the trend of an eastern mind in selecting the more impressive word *Reverence* for God, while a western speaker would almost inevitably have taken the form that permeates literature—*Love God, Love Man*. Reverence is, in the East, the bond of all witness, as Love is in the West. The weight of his speech, so far as it was religious, was on the word *Kami*, one of the vaguest in the vocabulary of Japan. But in Mr. Oshikawa's mind it became a most vivid and exalted conception, illustrated by science, æsthetics, philosophy, and illumined by the exceptional character of his own profound experiences, and so was made to stand out as a living reality before the minds of his hearers. Turning to Education as based on faith in such a God, he called attention, in the same lofty style of language, to the other two mottoes which adorned the walls on the right and left, *Humanity and Divinity*, and, *Talent, Virtue, Wisdom, Knowledge*.

This was followed by Mayor Endo, who modestly expressed his inability to speak after an orator like Mr. Oshikawa. With a few appropriate remarks and congratulations the Mayor sat down.

The Governor, Mr. Funakoshi, very kindly sent a letter of regret that he was detained by official business from accepting the invitation which had been extended to him. He took pains also to send his congratulations to the teachers, both foreign and native on the prospects before them.

Three cheers for the Emperor in the usual formula, *Tennō Heika Banzai*, were given by the guests within, and these were followed by three more from the students without.

The address fitted into the occasion with rare appropriateness. Liberty was not sacrificed to formality, yet everything was done impressively. All concerned are to be congratulated. A school with a faculty of such men must succeed.—*Japan Daily Mail.*

WOMAN'S WORK IN THE REFORMED CHURCH.

BY REV. G. A. SCHWEDES.

[Paper read before the Lehigh Valley Ministerial Association on the question, "To what extent can Woman's Work be recognized in the Reformed Church."

VIEWING this subject from its various sides, the writer found the question to be a peculiar one, and felt, to his apparent disadvantage, that his case was prejudiced. The question has in it the idea of limitation: the "extent," is to be defined. Strictures are deemed necessary, either because the departure in many of its practical phases is modern and radical, and therefore foreign to the genius of the traditional Church; or because the tendency of this movement is dangerous in its bearing on Church-life, and hence must be viewed with suspicion. The point raised is this: To what extent can Woman's Work in our Church receive authoritative acknowledgment? The Gordian Knot could be quickly cut by saying, The divine sanction vouchsafed to this or that ministration is not dependent upon the decrees of ecclesiastical authority.

In view, however, of the expressed opinions of some of our writers and the attitude of some of our classes or synods, this branch of work seemed to merit special limitation. It ought to be kept confined to a very narrow scope, not because an important and necessary service can not be rendered, but because the agents are *women* and not men. *Mirabili!* One can almost smell a faint odor of barbarism in that. The voice of Christianity, which says, when a foreigner comes to our shores and sets foot upon American soil, it is not a crime for him to be a Chinaman; that same voice says also, when a Christian feels impelled to serve the Master and even venture upon new fields that unfold before the spirit of industry, it is not a misfortune for that Christian to be a woman. If God has given her a sphere of work and grace withal to serve Him, and is widening the scope of that work in our day, let not the Church nor the ministry cry halt, but give a sanctified God-speed.

I reply to the appointed question thus briefly: 1.) The bounds set for Woman's Work in our Church should be as large as they are in any other Church. Our women are as apt, as wise, intelligent, willing, consecrated as they are in other denominations. The work is pre-eminently God's work, not man's, and other things being equal the distinction applied to the part should simply be a type of the whole. 2.) The work should be recognized as far as

it is worthy and influential; as far as the results outward and inward give evidence of divine approval. 3.) There should be no limit set to consecrated effort by way of restriction or impediment. The Woman's Missionary Board of our Church is one of the last to fall into line in this country; their efforts are still very small, and if the indifference, apathy or hostility of the ministry of our Church have had the effect of retarding aggressiveness in this work, the blame is not difficult to place, nor the loss to the Church at large hard to imagine.

We need not review the progress of woman's emancipation in civilized countries. Christianity has everywhere been the lever to raise her from slavery and degradation. It required many centuries for the Gospel of the divine Teacher to sufficiently permeate the legislation and customs of civilized countries to give her that freedom and moral standing which by nature is her own. The author of *Gesta Christi* says "the steady drift and custom in Christian countries has been towards the personal and proprietary independence of woman, towards equality of rights with man and a position of high moral and spiritual influence in family and social life."

The progress which woman has made in the various departments of Church and State is comparatively modern. With a feudal system of government there was no hope for her elevation. Nor was the teaching of the great Romish Church favorable to the advance, as long as the ecclesiastical authorities held the theory of her inferiority and subjection to man, and even taught that marriage (somehow called a *sacrament*) was a degradation and impurity to both sexes.

The elevation and progress of woman are indeed one of the inestimable fruits of Protestantism, one of the glorious results of the Reformation. The honor belongs to the modern Church and to modern principles of life and legislation. The first legislation in America, granting woman proprietary independence, is very modern, dating back within the memory of our generation to 1848. Her advance in politics has been rapid, having been won by force of influence and merit, as in the case of Madame de Maintenon, wife of the profligate Louis XIV. At Boston I inquired of those who had taken part in the contest, concerning the influence of the women during the agitation of the school question, and was told that their work had been one of the strongest factors of Protestant success. The women of the Evangelical Churches were trained to take intelligent part in every measure, whereas the same sex of the Catholic constituency had no such training, and the influence they attempted to wield was ineffective. Though we may differ on the subject of woman's rights, no one will deny that the tide is strong towards woman's political equality with her companion in power.

In the fine arts, painting, sculpture, music, she has had an open field for attainment and competition. In the educational field she has gained an important position. The majority of our teachers in public schools are women; we have largely committed to them the training of our American youth. In literature she need not beg for a hearing. The best magazine and book-publishers welcome her contributions. A number of the great Universities in Europe and America admit women to their lecture rooms; and the two young women, who not long ago distanced every young man at Cambridge Uni-

versity, gave their sisters a mighty incentive, persuading them to believe that there is not a field of research and scholarly attainment in which the so-called *weaker sex* may not be a successful competitor. The fame of Miss Finkelstein in England, Mrs. Livermore and Miss Willard in America, on the lecture platform, has been an object lesson of great power for the women of our Christian countries. The professions of medicine and jurisprudence might also be cited for examples of progress.

But, how about religion? Ah, there's the rub! Is the sphere of the Church to be *the one great exception* to free scope of woman's activity; must well-defined limits be set (as in the wondrous courts of the great Jewish Temple) to go beyond which would be transgression? Does the final commission of our divine Lord, "Go ye therefore and teach all nations," apply only to the male members of His disciples, or to all? And His far-reaching injunction, "ye are my friends if ye *do* whatsoever I command you," does it for *actual* obedience refer to the women of the Church also? It appears impious to say no; and yet we have not had the courage to utter an unconditional yes.

I am not wrong in saying, "the Gospel offers to women an equal right with men in its promises and rewards, and declares that in Christ there is no distinction of male and female." To some of the women Jesus uttered His profoundest discourses, not doubting their powers of intellect. To none of His disciples did He commit a grander Gospel ministry than when He bade a woman proclaim His resurrection. The Holy Ghost on the day of Pentecost was poured out on men and women, in the fulfillment of Joel's prophecy, "your sons and your daughters shall prophesy." May we not commend Lydia (the first convert in Europe) for her Christian hospitality; Dorcas, for her charity work as a Deaconness of the Church; Priscilla, for that *theological* training she gave to Apollos, preparing him for the more perfect and logical preaching of the Gospel? Women were chosen not only to hear the glad tidings of salvation, but also to suffer martyrdom, and to help as missionaries in scattering the precious Gospel. Even St. Paul (who was so severe in his strictures, that women should not seem bold, but keep within the bounds of custom—in an age when it was not even allowed for one of her sex to be seen walking on the streets) speaks the praise of certain women, who aided him as fellow-laborers in spreading the Gospel.

Heathenism made woman a slave; Judaism kept her in the back-ground, gave her a separate court for worship; Christianity has given her freedom, and the restraints still encompassing her to-day are more of the nature of temporary expediency and conformity to conventional ideas, than Gospel limitations.

(*To be continued.*)

—New York City is a little world all to itself: in the St. James' Mission a choir of sixteen little girls represents eight nationalities.

—In India women are wonderfully cheap. A missionary reports that "a cow is worth one hundred women." And this kind of animal must be wonderfully dear! The world has no scales to estimate the value of a soul.

"THE FIELD IS THE WORLD."

Glimpses of the Work.

—During the year 1892 the missionaries of American Protestant Societies gained 30,000 converts to Christianity. It was *Christian America's* gift to Christ.

—The past century has been one of magnificent preparation: the gates of prejudice have been unbarred, dark continents have been opened, giving the gospel access to at least 800 000,000 souls. What a field! Where are the laborers to come from? Surely the harvest is ripe, and the progress slow.

—A native says in an Oriental journal: "Although the immemorial giant oak, planted by a Confucius or a Buddha, does not fall in a decade or two, very probably not in a single century, yet the first strokes have fallen, and the counter-mission engendered by them proves that men anticipate its fall." The Mohammedans are feeling very uneasy. They call this, the Christian's century, a century of unbelief. May the pure light of the divine gospel dawn upon their shadowy fears.

—One of the chiefs of the Cherokees was asked why his tribe was so much in advance of the other Indian tribes, and his reply was, "Because we have taken care to educate our women as well as the men."

—The *Missionary Reporter* gives a remarkable instance of faith in God's help. "An example of Mary Moffat's faith is that during the darkest time, when not a single man or woman about them seemed in the least degree touched or even interested in the message of salvation, a friend in England wrote, asking what presents to her might be of use. She answered: 'Send us a communion service; we shall want it some day.' The parcel was long on the way. But just the day before that arranged for receiving the first six converts into the church, the box arrived, containing the communion vessels, for which Mary had asked nearly three years before."

—The first Protestant missionary landed in Japan in 1854. Now there are over 25,000 members in the churches, and more than 16,000 children in the Sunday-schools.

—The average wages of the Japanese laborer do not exceed 10 cents a day; yet in the last year the Japanese converts gave $27,000 to mission work.

—The story is told of a minister who was anxious to help along the foreign mission cause and plead very earnestly for volunteers for the work. No one responded but his own daughter. She offered herself for the work. The minister was completely taken by surprise, and said: "O daughter, I did not mean you." How much easier to talk of heroic sacrifices than to make them!

—In Dumfries, where Burns spent the last years of his life, a young workman was killed in an accident, and his parents sent his last earnings, sixteen shillings, to the work of foreign missions. They said, they could not bear to put the money to any ordinary use. All of our means are not intended for ordinary purposes; we should not so intend them.

Home Missions.

EDITED BY Rev. D. S. FOUSE, D.D. Superintendent of Board of Missions of General Synod.

From the Missions.

—We lately made a visit to our mission at Barberton, Ohio. For some time this mission did not prosper as it should have done. For some cause the people did not seem to be of one mind. Lately Bro. Ihle took charge, and since then a better spirit has come to prevail. New life seems to have come into the mission. The members have determined to erect a chapel during the coming summer, and it looks as if matters would be pushed to a successful conclusion.

—Cumberland, Maryland, is another of our missions that seemed to have trouble in getting a pastor. Missions sometimes are determined to select their own pastors, but when they undertake to select one they learn by sad experience that there are here two parties to deal with. Missionary pastors are not so easily gotten. A young brother, successful in the ministry, has promised to take charge of this important field. For the present Cumberland and Hyndman will be united in one field, although Cumberland must have the pastor alone as soon as possible.

—For the Lima, Ohio, Mission Rev. Wilson S. Fritch, of Wollaston, Massachusetts, has been called. This mission has been under a cloud for years, from the fact that two country congregations were connected with it, making it impossible to give Lima preaching every Sunday morning. Hereafter Lima will have services every Sunday morning and evening. Bro. Fritch comes to us from the M. E. Church. He hails from Suffield, Ohio, originally, was baptized in infancy by Father Herbruck, and later confirmed by Rev. John Beck. He graduated from Mt. Union College, Ohio, and Drew Theological Seminary. For some four or five years he served in the Methodist ministry, but still loved the Church of his fathers. He is said to be a brilliant speaker and very successful in city work. Let us hope that he may make a great success in the English church at Lima.

—Brother Stubblebine writes that Scranton is in great need of a lot on which to erect a chapel. In the section of the city where they propose to purchase a lot, or rather where they propose that the Board shall purchase one, there is no church within a great many squares. That is the place to build, the pastor thinks. The only thing needed is a lot. The Board must buy the lot, the pastor says. The Board is ready to purchase the lot; but who is to furnish the money! The Church, some one answers. But the Church has not furnished the funds, and, now, how can the Board purchase the lot? Let the Church answer the question.

—We are glad to say to the Church that the two English Boards by a combination of action succeeded in securing the $4500 needed to satisfy the first mortgage on the chapel in Kansas City. At this writing we have not heard whether the mortgage has been lifted, but we had notice from Treasurer Boush that the money was in his hands and the mortgage would soon be satisfied. Let us next have a good earnest missionary for that field, and let all concerned go to work with renewed zeal, and that mission of many tribulations will yet be a success. Who will offer himself for the work?

F.

A Correction.

IN the February MISSIONARY GUARDIAN is given the average amounts contributed by the different Synods for benevolence during the last synodical year. Among the rest of the English Synods is given that of the Synod of the Interior. We cannot say where the writer got his statistics, but a mistake was made somewhere. The membership is not as large as given there, neither is the aggregate amount for benevolence as large as there given. We presume the writer made a mistake in copying the statistics. There is no need of giving here the whole number of members, neither the aggregate amount given for benevolence; but any one will see, who goes to the trouble to look up the matter, that the Synod of the Interior, instead of giving the average of 70 cents per member for benevolence, gave a little over $1.06. During the year a number of the charges were vacant, which cut down the average. This Synod always apportions fifty cents for home missions, and pays it, too. When once all the pastoral charges are fully manned with energetic pastors the average per member will be very much larger. We are glad to say that the prospects now are that all the fields will be speedily supplied with shepherds. God grant that it may be so! F.

Search the Minutes.

A brother in Ohio asks what books or pamphlets will give him a knowledge of the home missionary work of our Church. I know of nothing so helpful as the minutes of the Synods and of the General Synod. These contain the reports of the Boards and the action of the Synod thereon. Indeed we have little else; and those ministers are wise who carefully keep these minutes for study and reference. If you have access to a full set you have all you need for information. W.

The 1000 5's Fund.

The following shares were received during the month of February:

Rev. J. M. Kendig, D.D., Canfield, O.	1
Frederica Miller, New Buffalo, O.	1
Amos Bauman and wife, New Buffalo, O.	1
Paradise Cong., Mt. Olivet Charge, O.	6
Geo. Hornikle, North Lima, O.	1
Will. Westbecker, North Lima, O.	1
Mt. Olivet Cong., Mt. Olivet Charge, O.	13
William Lesh, New Berlin Charge, O.	5
J. B. Roush, " O.	1
Emanuel Sheets, " "	1
J. J. Reemsnyder, " "	1
John W. Smith, " "	1
L. A. Stoner, " "	1
Metzger family " "	1
New Berlin Cong., New Berlin Charge, O.	3½
Cairo Cong., " "	3½
W. M. S., Abilene Kansas Mission	1
Mrs. C. A. Santee, Caveton, Md	2
Y. P. S. C. E., Germantown, O., Rev. E. E. Weller	1
W. M. Soc., Pittsburgh Synod	2
Previously acknowledged on 2d thousand	346
Total	394

The second thousand of this fund is growing gradually but surely. The greater part of this fund has lately gone for Church Extension work, but all sums designated for missions direct are so applied. Let money be sent for this fund from all over the Church.

F.

I BEG leave to report the receipts of the B. H. M. General Synod for the month of February, 1893, viz.:

B. H. Missions	$1068 37
Harbor Mission, New York	5 00
Hungarian Missions	17 00
	$1090 37

CHAS. SANTEE,
Treas. B. H. M. General Synod.
March 1, 1893.

The World's Fair.

THE World's Fair to be held in Chicago during the coming summer will certainly exceed in grandeur anything of like kind the world ever saw before. The Main Building, with its annexes, covers nearly forty-four

acres, as large as all the buildings combined at the Centennial Exposition in Philadelphia in 1876. The citizens of Chicago, or more properly speaking, those who are in charge of the Fair expect that during the six months of its continuance not less than 30,000,000 entrance tickets will be sold. That means from 12,000 000 to 20,000,000 of people. To this great Exposition will come people from every nationality under the sun, and from all the ends of the earth. It has been arranged that there shall be held, at different times, Convocations of all the different denominations of Christians of this and other lands. Particular days have been assigned to each denomination. The Reformed Church has had her day assigned. This gathering of the Reformed people should be generally attended by the members of the Church. But not only at this one time will our people attend the Exposition, but earlier and later in the season many will visit the City on the Lake. It is to be supposed that living will be high in Chicago during the continuance of the Fair. It may be difficult to obtain lodging at certain times. Many of the members and ministers are limited in their means. Arrangements have been made by the committee appointed at the last meeting of the "Synod of the Interior" by which all such can obtain lodgings and board at very reasonable rates. Said Committee has arranged with D. O. Lantz, of 329 West Madison St., Chicago, to erect a tabernacle in which the "Synod of the Interior" will hold its sessions, and attached to it will be some 44 rooms nicely furnished for the accommodation of members of the Church and their friends. The price charged will be seventy-five cents, and for children still less. Meals can be had at the tabernacle or elsewhere, as may be desired. This home will be ready at the opening of the Fair, and the members of the Church who expect to be present should correspond with Mr. Lantz, and take quarters at the Tabernacle while in Chicago. Bro. Lantz is a member of the Reformed Church, a son of Rev. Dr. Lantz, and Mrs. Lantz is the daughter of John Zollinger, formerly of Chambersburg, Pa. It is the purpose now, if possible, to have services in the Tabernacle every Sunday by some minister of the Reformed Church, and by Dr. Kendig, the missionary lately appointed to that city. More definite information given in the *Messenger* and *World*.

The Work.

THE first of April is near at hand. The year closes with March 31, so far as the work of the Board is concerned. When the Executive Committee meets on the second Tuesday in April the old year's work will be summed up, and arrangements will be made for the new year. It is customary for the full Board to hold its annual meeting with the opening of April, but as the General Synod meets this year in the latter part of May, it was not deemed best to have two meetings of the full Board so near together. It was, therefore, arranged that the Executive Committee should meet on the second Tuesday of April and attend to the usual business coming before said Committee at its quarterly meetings; then the full Board will meet a day or two prior to the meeting of General Synod. We are enabled now to see what the work of the past year has been. Much has been done, and there were numerous calls for new work to be undertaken. These calls could not all be heeded, we are sorry to say. One is made to feel very badly

because these calls cannot be answered. But would it not be a condition still more to be deplored if there were no calls made for help? When the Macedonian cry is no longer heard, then the Church is near the end of her life —not because she did her work—but because the Master has withdrawn His gracious presence. We should greatly rejoice because the Master is calling so loudly, and we should do all in our power to answer the calls.

The last year has been favorable to our mission work. The corps of missionaries has been paid thus far, and we may hope that when the first of April comes there will be sufficient funds on hand to meet all liabilities. We believe there will be. More than $30,000 were expended in the English Synods for the home work during the past year. But what of the future? We are not enabled to say at this writing how many missions may declare themselves self-sustaining by April 1, but there will doubtless be some.

At this writing there are eighty-eight missions under the Board. Those arranged for, to be enrolled on April 1, will run the number up over ninety, while it is altogether likely that an additional Hungarian mission will be enrolled. Having made due allowance for the reductions that will be made in the salary of the old missions, and adding the allowances voted for the new ones, we are forced to the conclusion that a sum of not less than $35,000 will be required to meet the demands of the Board. That seems a pretty large sum, and when we tell the brethren that not less than that sum will be needed for next year's work they shake their heads as if to say, I am afraid you will fall short. We may, but we think not. It seems to us that when God calls so loudly, as He does to our Church, He will also open the hearts of the people, so that they will contribute what is needed. Yes, we have often heard that they will not take *faith at the grocery store.* That is true, but where there is the right kind of faith the grocer will be paid. But faith is the highest form of activity. We need to pray that the Lord will increase our faith, and having so prayed, we should go to work at once and try to answer our own prayers. If this is done, these $35,000 will be furnished. Yes, and more too. And then how we will rejoice at the end of another year, when we shall behold our mission work in a far more prosperous condition than ever before! Brethren, this work is growing on our hands, growing we can hardly tell how or why. We confess that a year ago we felt a little skeptical. We could not see where the money was to come from to meet all the demands made on the Board. But the Lord led the way, and we stand at the threshold of a new missionary year with even better prospects than last year. But, as good soldiers of the Cross, we should buckle on the whole armor of God, and do more valiant service than ever. Some of our good brethren are continually lamenting about lost opportunities. Let us beware, lest by lamenting the lost opportunities we also miss those right before us. Some people seem to bury all their affections in the graves of loved ones gone before, while it would be much better to place these buried affections upon dear ones all around, whom God still gives them to be cared for. So with our opportunities as a Church. This country is growing, and whatever we might have done but did not do in the past, let us now amend by looking the more faithfully in the future. The doors are standing wide open all about us. Let us walk in and go to work. F.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts for the month of February amount to $1874.12, which is $807.19 less than February of last year. With a loss of $666 71 (not counting the $2000 legacy, which had to be funded,) in January, and $807.19 in February, it will not take long, unless the tide turns, to lose all the gain secured last year. The estimates of the mission for the next year have already been received, and they, as was expected, ask for increased appropriations. With the present outlook, two courses are open for the Board; the one, to reduce the estimates, and thus arrest and curtail our work, such as abandoning preaching points, discharging some of our native evangelists, and dismissing part of our students, so as to dispense with some of the native teachers, etc.; the other, to make the appropriations asked for, and increase our debt by several thousands of dollars, during the year. Now will the Church interpose a third alternative, and furnish the increase of means necessary? We expect the General Synod to mark out the line of procedure for the Board. The Church certainly cannot charge the Board with extravagant demands, as long as the per capita of contributions is as meagre as it is at present.

—We give in this number of the MISSIONARY GUARDIAN, Rev. W. E. Hoy's excellent address upon the occasion of the Formal Opening of the Tōhoku Gakuin, and an article from the Japan *Daily Mail*, written by Rev. Dr. J. H. De Forest, a missionary of the A. B. C. F. M. Rev. Hoy's address presents an admirable succinct view of the purpose and order of education aimed at in our institutions, as adapted to the wants of the Japanese people, to elevate them to the plane of Christian civilization, and to win them to the religion of our Lord Jesus Christ. We bespeak of our readers a careful and thoughtful perusal of these articles.

—Dr. De Forest's article is especially interesting as giving us the estimate of an experienced missionary in Japan, of the wisdom and promise of our educational work in Japan. Should there exist in the minds of any of the members or ministers of our Church any question as to the policy of our Board in this regard, they will here find the opinion of one who is on the ground and who is competent to form a reliable judgment, and who is not personally involved in the matter. We have an opportunity in his article of "seeing ourselves as others see us."

—As we have announced in the Church papers, the supply of Japanese sea-weeds which Miss Poorbaugh sent us was speedily exhausted, and we were under the necessity of returning a number of orders for them unfilled. We have written to Japan for a further supply, but whether they can be gathered at this season of the year is, perhaps, doubtful. Should we receive more we will apprize our friends.

—The scheme for the support of our Sunday-school missionary, Rev. H. K. Miller, by the taking of annual blocks by the Sunday-schools, has proved a success. The number, however, is barely reached, there being 301 on the list. Are there not other schools who desire to enroll themselves in this noble work? It is all the more desirable to increase the number in view of the fact that some may drop out, and some of them have limited their

pledges to a few years. There are nearly 1300 of our schools that have no share in this labor of love for the salvation of Japanese souls. Can they afford to stand by idle all the day?

—We recently received from Miss Poorbaugh a number of names of scholars in the Girls' School, with their photographs, so that we were enabled to assign beneficiaries to the applying patrons whose names still stood upon the list. The applicants for beneficiaries in the Tōhoku Gakuin are not all supplied yet. As rapidly as the candidates for the ministry who are in their probationary stage approve themselves to be truly Christian, earnest and competent, they will be assigned to home patrons. As soon as we have the names sent us they may expect to hear from us.

—We have had several inquiries as to what it would cost to support a Bible Woman or a native Evangelist? A recent letter from Rev. D. B. Schneder enables us to answer these inquiries. One hundred dollars a year will support a Bible Woman, for a single Evangelist $150, and for a married one from $225 to $250, according to the size of his family. We would be glad to receive applications for the support of one of these useful servants of the Heavenly Master. Many of our congregations are amply able to do so.

—We are glad to be able to say that observation leads us to the conviction that there is a growing disposition in our Church in the direction of personal giving in more liberal amounts. We hear of cases where earnest spirits are giving, and have under consideration gifts of from $50 to $500 to the cause of the Lord. In times past such things were not common in our Church, and even now they are somewhat unfrequent, but the number is growing. We desire to commend this subject to the serious consideration of the membership of our Church, in view especially of the great embarrassments under which our foreign work is laboring. A few $500 gifts would effect a great relief, and encourage a vigorous prosecution of the work, which at present the Board dares not undertake; even one such gift will afford material relief. Who will make such an investment, and look for a dividend of Japanese souls saved in the heavenly world?

—It is a matter of great gratification to the Foreign Board to learn that the committee having in charge the arrangement of services, etc., for the celebration of the centennial of our Church in this country has resolved to have centennial medals struck, in britannia and bronze, to be sold respectively at twenty-five and fifty cents, and that the proceeds of the sale of these medals are to be devoted to the cause of Foreign Missions. This inspires hope. Should the expedient result in the liquidation of the debt which so gravely embarrasses and obstructs the operations of the Board, it will be a cause of profound gratitude to God, and open the way for a forward movement into the field now so invitingly opening before it. These medals will serve the double purpose of passing down in our families as memorials of the centennial year, and at the same time minister to the advancement of our heaven-ordained work in Japan. We hope the demand will call for many tens of thousands of these medals.

The History of a Baby Organ.

THE call of Mrs. Moore in the church papers for some one to contribute $30 to pay for a baby organ

to be taken to Japan, suggests to my mind the history of a similar instrument received by Mrs. Moore in response to a like call about nine years ago.

The response came from the infant school of the Third Street Reformed Church, Easton, Pa., of which school Mrs. Chidsey was then, as she is now, the honored and efficient superintendent.

That instrument, bought with the $30 contributed by said school, was used in the services held in our house at Bancho, Tokio, prior to and after the organization of what is now known as the Bancho church. With Mrs. Moore as the organist, it was used in the meetings referred to for two years; also at Oji, a suburb of Tokio, where Rev. A. D. Gring and myself were carrying on religious work.

When we left the capital, it traveled with us, first to Sendai, and afterwards across the mountains to Yamagata. At the latter place, as at Tokio, we began Christian work by holding meetings in the dining room of our Japanese home, and the little musical friend, which had lost none of its sweetness by its travel, again came into service and helped to swell the anthems of praise that stirred the hearts of Christians and pagans, in those simple services held in that mission home of that mountain town. And when a year afterwards a chapel was built for the congregation thus started, and it was moved into it, the little organ was carried back and forth every Sunday and was no less helpful than before.

And last, when after two years of pioneer work and loneliness of life, we moved back across the mountains to Sendai, did we take our little *narimono* (organ) with us? Its mission was not yet ended, and, like a faithful friend, it returned with us and our furniture to Sendai, and there for two years more in our home, at a neigboring preaching point, and in the hospital of Sendai, as at the hospital of Yamagata, where Mrs. Moore had it carried generally on Sunday afternoons, it did good service in enlisting the interest and securing the attention of darkened minds who could be attracted in no other way; in assisting the Christians to express their religious feelings and the emotions of their hearts; and in comforting and cheering sick and dying ones in the hospitals. Finally, when we were called back to America, it found a home with Mrs. Hoy, who is using it in her Christian work. Though old and shaky, I imagine it is still, in a *feeble* way, making itself heard in the congregation of Christians.

Let me express the wish that its last end may be like that of the "One Hoss Shay," not put away in some dark corner with its reeds choked and clogged with dust, and its keys sticking, but used in the good work of the Lord until it falls to pieces. Furthermore I express the hope that the short history of this "little music box" in its travels and experiences while going around and doing good, may awaken no small amount of interest, and be the means of inducing, not *one* person or society, but a *dozen* to pay in the sum of $30, the amount needed for the purchase of a new one.

It is gratifying to write that a few days since, a check for the amount called for, came to hand, and the new "baby organ" is an assured fact. The donor, one of our pastors, who wished to honor the memory of his departed wife, who, he says was a sincere lover of the Japan Mission, has our sincerest thanks.

May God bless the giver and the gift! And when the history of this

new instrument now to be bought shall be written, ten years or more hence, may it be such as greatly to rejoice the heart of him, who in this appropriate way was prompted to honor the name and memory of a loving wife. J. P. MOORE.

The Danger to Legacies.

THERE is a perplexing uncertainty in legacies. The legal requirements are so exacting and precise, and the technicalities of the law are so numerous, that a testator can by no means feel certain that his intentions will be realized in the settlement of his estate. A year or two ago a legacy of $1000 to our Foreign Board would have been lost in consequence of a technical defect in the will, but for the determination of the widow that the manifest intention of her deceased husband should be carried into effect. The late legacy of $2000 was subjected to the most searching scrutiny, but happily no defect was found, while just at this time the Home and Foreign Boards are engaged in a legal contest for the recovery of bequests which but for the intricacies and uncertainties of the law would be plain enough.

How much better it would be, where it is possible for the testator to act the part of his own executor during his or her lifetime. Then would all the uncertainties and the payments of collateral inheritance taxes be avoided. True, there are cases where the means cannot be spared during life, but there are many where this hinderance does not exist. Were this done, no interested legal heir could interfere to defeat the intention of the donor, to his own personal advantage. It is really strange to note the total disregard exhibited by legal heirs, for the known and manifest wishes of their deceased kindred. We would be very far from advising against bequests to charitable and religious objects, but we would most earnestly suggest, that in all cases where it is possible, the gift be made by the donor during life.

One of the most vital and essential requirements to a valid bequest is that the name or title of the legatee be precisely correct and exact. As we feel assured that there are those who contemplate a remembrance of our foreign work in their last wills and testaments we beg again to state the precise title of our Board, to wit: "*The Board of Commissioners for Foreign Missions of the Reformed Church in the United States.*"

A Personal Question.

"Why has God left the heathen to perish in darkness?" This is often asked as one of the questions of an inscrutable providence.

Is there not another form of asking the question, which takes all the mystery out of it and makes it a solemn and startling echo of the judgment? *Why has the church of God*, charged with the sacred trust, with nearly twenty centuries in which to fulfil it, left the heathen to perish in darkness?

The question of the salvation of the heathen becomes thus a personal question, very closely affecting our salvation. "If thou forbear to deliver them that are drawn to death and those that are ready to be slain, if thou sayest, Behold we knew it not, doth not he that pondereth the heart consider it, and he that keepeth thy soul doth he not know it, and shall not he render to every man according to his works?"

Woman's Missionary Society

EDITED BY ——

—At its last meeting the W. M. S. G. S. resolved, "That we earnestly request all the societies of congregations, classes and district synods, to send their statistics of membership and work performed to the President of our Society, to report at our next triennial meeting. All are kindly requested to send these reports at once, if possible. It will save a great amount of writing.

M. E. WHITMORE,
Pres. W. M. S. G. S.

—Those who expect to attend the special meeting of the W. M. S. G. S., to be held in the Art Palace on the Exposition grounds at Chicago, in May, should depend upon bearing their own expenses. Make this your centennial offering to the cause of missions. Any further information in regard to this meeting can be obtained of Mrs. S. O. Eggert, of Massillon, O. Any information in regard to our meeting in Reading can be had of Miss R. H. Schively, of Chambersburg, Pa. The Executive Committee, and especially our accommodating Secretary, Mrs. P. Keil, of Pittsburgh, Pa., are at your service. So please, sisters, lay your plans for May, and let every one respond willingly to whatever called upon to do. At this busy season please do not ask many questions of the president.

M. E. WHITMORE.
Pres. W. M. S. G. S.

—The second triennial meeting of the Woman's Missionary Society of General Synod will be held in the First Reformed Church, Reading, Pa., the 24th, 25th, and 26th of May next. Let each Classical Society or Classis send two delegates, and the Synodical Societies and Synods all be represented. The ladies of the Central Synod, we are happy to state, expect to be among our number in May. Rev. Dr. Bausman of Reading requests that all who expect to attend this meeting shall notify him not later than May 1.

Sisters of the Reformed Church, let us with a full consecration of heart and life to the Master's service, prepare for this work and this meeting. Let us undertake greater things for Christ than ever before.

M. E. WHITMORE,
Pres. W. M. S. G. S.

—At the request of the Committee on a World's Congress of Representative Women, the Executive Committee of the W. M. S. G. S. has appointed Mrs. E. S. Yockey of Xenia, Ohio, as its representative on the Home Advisory Council or Honorary Committee, and Mrs. L. Louisa Unger, of Philadelphia, Pa., as its representative or delegate to the World's Congress of Representative Women. These ladies have accepted the positions.

From the Societies.

Abilene, Kansas.—Report for year 1892: Ladies' Aid and Foreign Missionary Society of the Abilene Mission —Number of members, 25. Money made during year 1892, $137.99. Paid to home missions, $5; to foreign missions, $2; to Abilene Mission, $94.50. Congregational Missionary Society—Number of active *lady* members, 12. Paid to foreign missions, $17.00. MRS. A. S. DECHANT.

Kansas City, Mo.—The W. M. and A. Society of St. Paul's Reformed Church, Kansas City, Mo., held its annual election of officers on Jan. 23d, 1893. Mrs. John Hersh was elected president, Mrs. C. Good vice-president, Mrs. G. K. Musselman

recording secretary, Mrs. F. Smith corresponding secretary, and Mrs. Wm. Yocum treasurer. R.

Enterprise, Kansas.—The Woman's Missionary Society of Enterprise, Kansas, held its first meeting in the Reformed Church, Jan. 16, 1892. Owing to bad weather during the first four months of the year, few business meetings were held; a majority of the members live many miles out in the country. Eighteen business meetings were held during the year. Received for dues, donations and work, $29.06. $10.00 was paid for home missions.

At a late meeting officers were elected for 1893 President, Mrs. J. A. Hafner; Vice-President, Mrs. R. Heffner; Treasurer, Miss Mary Dill; Secretary, Miss Blanche Johnston. At this meeting an additional step forward was made, and hereafter the Society will be known as "The Woman's Foreign Missionary and Aid Society. Part of the funds are to be devoted towards church-building funds for a new church in the near future.

This Society organized with seven devoted and consecrated women; today the number is seventeen women pledged to work harder for the Master than ever before.

MRS. A. S. DECHANT.

Abilene, Kansas.

Notes.

—There are two Chinese girls studying medicine in the University of Michigan, who mean to return to their country as missionaries. They have exchanged their Chinese names for those of Mary Stone and Ada Kahn. There are three young Chinese men also studying medicine in the same institution.—*Missionary Review.*

—The first woman's foreign missionary organization—the Society for Promoting Female Education in the East, of England—was founded in 1834. The first woman medical missionary was Dr. Clara Swain (Methodist Episcopal), who reached Bareilly, Northwest India, in 1870, and the work in which she was a pioneer is now carried on by not less than 75 of her sex.

—At a meeting of Chinese women held at Winchow, a missionary read some extracts from the autobiography of John G. Paton, missionary to the New Hebrides, and suggested that prayer be offered for the degraded people of those islands. Afterward the women came bringing a contribution, which they had taken up of their own accord for Dr. Paton's work, saying, "We must think not ouly of those near, but also of those afar off, for they also are our brethren."

—Two years ago the children of the Free Church of Scotland were asked to send from Aden to Lovedale 64 Galla girls and boys, rescued from slave ships by the Queen's men-of-war. It was an expensive and difficult work to transfer so many from South Arabia to Zanzibar, then to Mauritius Island. then to East London port, and then to the Kafirland of Southeast Africa, But the work was done, and the Scottish Sunday-schools did it. Most of these 22 girls and 42 boys have been "adopted" by Sunday-schools, classes, or generous friends, who pay on the average about half the cost of maintaining them, which amounts to $50 a year for each one.—*Missionary Review.*

—A missionary family is that of Dr. Thwing, formerly of Brooklyn. Their son, Rev. E. W. Thwing, and his wife are successful missionaries of the American Board in India. Their daughter, Miss Gertrude, is engaged in the same field. And father and mother, Rev. Dr. E. P. Thwing and his wife, have joined them in the same work in China. It is "a family affair" of remarkable consecration to the Master's service.

THE CHILDREN'S PAGE.

All Can Garner In.

BY MRS. F. A. MARTIN.

Glory be to God our King!
Glory be forevermore!
Loudly now His praises ring,
Let them sound from shore to shore.

Some can praise with voices clear,
Some can praise with purse of gold,
Some can praise with smile or tear.
All can gather to the fold.

Some can praise with words of cheer;
Some can praise with talents fine;
Some can praise with teaching clear,
All can gather to the shrine.

Some have many ways to win
Precious souls from paths of sin.
And 'tis time that all begin,
For we all can garner in.

All can watch their every chance,
Praising God by deeds of love;
And the cause of Christ advance,
Garn'ring for the home above.

A Pound of Crackers—A True Story.

BY ADELAIDE TAYLOR.

MARY'S mamma sent her to the baker's one day to buy a pound of crackers. It did not take her very long to go to the shop and exchange the ten-cent piece for the crackers, but on the way home she met another little girl named Julia, and stopped to talk with her.

When Julia found out what was in the paper-bag Mary was carrying, she proposed that they should open the bag and take out a few crackers to eat. Mary didn't know whether her mamma would like to have her do that or not, but she didn't like to refuse Julia, and then she thought some crackers would taste good, and her mamma need not know anything about it. So they sat down on the grass by the edge of the side-walk, untied the bag, and began to eat.

"I guess we'd better not take any more," said Mary, after a pause.

"I'll tell you what we'll do," said Julia. "Let's count them. There's just twenty in a pound."

Mary had learned at school that twenty shillings make a pound, and she thought it very likely that there might be some other table that said, "Twenty crackers make a pound." So she emptied the contents of the bag into her lap. Then they put the crackers back one at a time into the bag until there were twenty in. There were some left, but they concluded to eat them, since there was a pound already in the bag.

When Mary got home she found her mamma at the door looking for her, and wondering what had kept her so long. She began to wish she had not meddled with the crackers at all. The minute her mamma took the bag in her hand she said, "Why, what in the world have you done with the rest of the crackers?"

Then Mary was afraid that what Julia said was not true. Pretty soon, in answer to her mamma's questions, the whole story came out. How her brother laughed at her because she had been fooled so! But what was harder for Mary to bear than his teasing, was the look on her mamma's face as she said, "I thought my little girl could be trusted to do an errand."—*New York Christian Advocate.*

—A gentleman said that he once saw in an out-of-the-way place in China about twenty Chinese babies tied to stakes on a patch of green grass. The length of each baby's rope was about ten feet, and the stakes were far enough apart so that the babies wouldn't get all tangled up. They seemed very happy, and while he stood watching them he did not hear one of them cry. The mothers were at work in a rice-field a little way off.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. III. MAY, 1893. No. 5.

The MISSIONARY GUARDIAN for April under the new editorial management, we are pleased to announce, has been well received, and the changes in its make-up have been regarded as improvements. The addition of a department devoted to the interests of the Woman's Missionary Society has met with approval and is regarded as a valuable feature.

Contributions from missionaries and those interested in the work of missions and the proceedings of the Woman's Missionary Societies, classical and synodical, are requested. Will not pastors and missionary societies lend their aid in increasing its circulation?

It must not be lost sight of that the MISSIONARY GUARDIAN is the only magazine devoted to the interests of the missionary operations of the Church. A large circulation of it will increase the interest in and contributions to this important work of the Church.

Sample copies of the MISSIONARY GUARDIAN will be cheerfully sent upon application. A liberal distribution of such will, beyond question, result in securing subscribers. Address the Publisher for sample copies.

—The Dutch Reformed Church has missions in China, India and Japan, with a total of 155 stations and 23 ordained missionaries.

—Mahomedans are to have a mosque on the grounds of the Chicago Exposition, so that they can worship God during their visit here. It is said that the Sultan of Turkey has subscribed the necessary funds.

—There are almost 800 pupils in the School at Carlisle, Pa.

—The Moravian Church has one missionary to every 65 members at home. In other Churches the average is about one missionary to every 5000 Christians. In the Reformed Church one missionary to every 50,000 church members. One out of every 100 heathen converts becomes a missionary.

LOOK TO THE FUTURE.

ERASTUS WIMAN writing on the future of our country says—that there are children now born who will live long enough to see the people of the United States number from 150,000,000 to 200,000,000. If in the ten years just closed the population has increased at the rate of nearly 25 per cent., and we now start out with 65,000,000, fifty years at the same rate of progression will bring the population up to nearly 200,000,000. He says further, there is hardly anything under the sun more certain than this growth, and its certainty should deeply impress every one, who thinks at all, with the importance of making preparations for an increase so momentous. This man speaks only with reference to that which belongs to the outward conditions of human society. It is a question of enlarged territory and widened area of opportunity. These are serious questions to be solved in the future history of the country. But for the Christian as he looks out into the future there are even more serious questions than the one referred to above. For the Church there is a momentous work looming up in the future of this land. Is the Church really keeping pace in her work with the progress of the country? We are aware that some writers affirm that the progress of the Church, in this country, has been even more remarkable than the progress of the country in any and all departments of material advancement. We fear, however, that the picture may be too brightly drawn. It is not a question only of numbers in the Church but is the Church successful in stemming the tide of sin which is flowing in with this enormous influx and increase of population? This is the main question and by this standard must her progress be judged. When we see how far short she comes in doing her work in the centers of trade—in the ever rapidly growing cities we begin to tremble for the ark. For that the immensely greater Church work among the 200,000,000, of fifty years hence, the foundations must be laid now. Progress implies growth and that which becomes great must have a gradual but steady growth. If the Church is to do her work a hundred years hence, she must begin now to lay the foundation deep and strong. Had the forefathers of the Reformed Church a hundred years ago laid broader foundations in this land—the Church would be stronger to-day. Should not we, then, as we engage in the work—lay such foundations now, as will be adequate to advance the work on a scale commensurate with the enlarged work required a hundred years hence? The missionary work in the nineteenth century will tell its own story towards the end of the twentieth century. Let us try to appreciate this fact as the importance of it demands.

F.

DISCOURAGEMENTS AND ENCOURAGEMENTS.

THERE are some things about the mission work which are very discouraging and some again that are decidedly inspiring. To start a mission and have it drag along in a half dying condition is most decidedly discouraging to all concerned. To found a mission and behold its prosperity and gradually become a self-supporting charge is encouraging and inspiring. To make a success of a mission requires long, patient and diligent labor. That it requires adaptability is true, but that adaptability can and must be largely acquired.

There are very few men who are born missionaries, although we admit that some men are better adapted to this kind of work than others. Some men when called to city work stand, almost appalled, before the obstacles that confront them. To gather a few people here and a few there from among the tens of thousands in the bustling marts of trade is something which at first tries the bravest soul. Some are ready to surrender before the battle has really commenced. And that the work seems a very great one cannot be denied. And yet the difficulties are not as great as might at first be supposed. Like the soldier who goes into battle, experiences less dread when he is in the midst of the conflict than when he is waiting for the real conflict to commence, so with the missionary. There is something really fascinating in the work in the large city, although it may be very hard. There is something about it which inspires a man to the most vigorous efforts. Here are thousands of souls who need salvation. Here is plenty of material. Yes, material so abundant that his work will not at all interfere with that of any other brother who may be laboring along the same lines. But he may argue thus with himself—while the material seems very plentiful, yet here are many churches and large congregations of great wealth, and certainly, if this element could have been gotten into the Church these congregations with such extended influences would have secured it. If these have failed to influence these people how can I, with a small mission lay hold upon them? This would seem to be a serious question and yet it is a fact that the small missions, in many instances, succeed in drawing these people to a greater degree proportionately, than the more pretentious congregations. There are many people who will go into a smaller congregation where they are really wanted and needed rather than into a large one where they are not needed. An active, zealous man needs not shrink from the mission work of the Church because of its seeming difficulties, as these are not as many and as great as we sometimes imagine them to be. There is one thing that is favorable to mission work in the city and that is the fact that denominational lines are not so closely drawn as in the country districts and in the smaller towns. Men are not disposed to stake all upon the name and traditions of the past in their church life, but are willing to join in with any legitimate movement in their community for the upbuilding of the Church. Strange as it may seem yet it is true, that some of our city missionaries have succeeded in enrolling upon their records men of intelligence and standing in society whom the more influential churches failed to secure. Wealth and social standing often hold men to certain church connections, although they may not be in full harmony with such churches. This is true especially of people in the smaller towns, but less true of people in the large cities. All these being facts, it must be evident to every one that the city is the place in which to do missionary work. There the work is the most encouraging. It costs a little more at first but pays much the best in the end. Discouragements must be expected, but the encouragements are vastly greater. F.

—The population of the world is reckoned to be about 1,500,000,000. Nominal Christians number not more than 450,000,000, less than one-half of which are active in the church.

A COMPARISON.

WE noticed lately a statement, which was said to be official, that during the past year the churches of Germany paid for home and foreign missions the sum of $7,000 000. This includes the Germans within the German Empire. We confess that we were a little surprised when reading this statement. We are told that the moral and religious sentiment among the German people is on the decline; that there is little practical piety in the churches of the Fatherland. Not only is this charge made by some fanatical religionists, but by some who are the natives of the German Empire and should know whereof they affirm. If practical piety shows itself in acts of charity and in the desire to uplift others, then we might suppose, at least, that if this form of piety is not general among the masses, it is exceedingly intense among those who profess it at all. Compare the giving of the German people with that of the people of the United States, and let us see how we stand in the comparison. We are stronger in population by a good many millions than the German Empire. That the common people, from whom usually come the missionary funds, are not as well to do in Germany as in the United States, must be admitted. That the churches there are not so much alive to church work, and especially the missionary work, has been affirmed by those who ought to know. Yet what are the facts, if the above statement be true? How do the churches in the United States stand in the comparison? We are told that the churches of this land did not pay quite $8,000,000 last year to the home and foreign work. Can that be possible? With all the wealth of this free land, and in this land, too, where most of the States exact no taxes from churches or new parsonages, is it possible that these millions of Christians pay so little to send the gospel to the perishing ones of earth? Is it not about time that we quit our boastings and look more to results? If our piety does not reach out to the unsaved, then of course it will not reach the pocket-book; and because it has not reached the unsaved, may it not be an evidence also that it has not reached the soul of him who professes it? Is it not to be feared that there is too much of the merely superficial in our modern church life in this country? Cold formalism may be charged against the churches of the Continent; but a superficial and effervescent character attaches to much of the American Church life. We need more favorable results as an evidence of the character of the life. F.

DO MISSIONS PAY?

[Read before the W. M. S. Lebanon Classis, by Miss Elvy M. Kilmer, of Myerstown, Pa.]

ALMOST nineteen hundred years ago the first Missionary in all the world left His heavenly home, left the glories and companionship of the angelic world, to come to earth, to live, labor and to die for us. Here is the true meaning of missions. The saving not only of our friends, but the reaching out towards all nations and kindred and people and tongues; the proclaiming of salvation through Christ to all the perishing. The extent and grandeur of this missionary work is such as should challenge all Christian workers, irrespective of color, sex, age or talents. The command cannot be

misconstrued when distinctively given by each Person of the Trinity. Ought we then resist the obligation to do our share of the work? Can we resist when more than two-thirds of all the people living have never heard the news of salvation?

But before taking up or assisting in any work, we should ascertain whether it will pay, whether the world will be the better for it. In this nineteenth century of progressive development we are engaged in multitudinous forms of labor, because there are manifold wants to be satisfied. And for all this labor, whether mental or physical, we expect, and rightly too, an adequate return. And the surest and most enduring return is the satisfaction of knowing that we are progressively approaching the end for which we are striving. "Onward and upward" is echoed from the veriest lad in our schools to the President in the White House. The day laborer, the farmer, the business man and the teacher find in this progressive development their highest enjoyment, their real compensation. Even as labor in secular pursuits brings compensation, so also does labor for the spread of Christianity bring results which, though not so easily discerned, are nevertheless more profound and abiding. We are just waking to the realization of what has been accomplished within the last fifty years; and since now native workers are going forth to the harvest in Africa, India, China, Japan and the isles of the sea, what may we not anticipate for the coming half century?

The first missionary to Africa was sent in 1736 to the western part. We have one missionary to every 300,000 population. We have 50 mission stations and more than 6000 converts. Africa has gained in every possible way. The people have railroads, a navy on their lakes, and steamers on their waters. Africans are coming to our own doors and blessing us for sending them the gospel. Some of their native evangelists are energetically engaged in their work. The first missionaries to Africa were zealous and devoted Germans. They denied themselves many of the comforts of life; but they are rewarded in the largest sense of the word. All the Christianity developed since that day can be attributed to their efforts. Missionary work now extends over an area thirty times larger than New York state.

The first Protestant missionaries were sent to Japan in 1859. Now we have one missionary to about every 200,000 inhabitants. A church has been built on the spot where Commodore Perry made his treaty with Japan. This is the oldest and largest in Japan. Its membership is 800, and gives annually for missions and education $600. We have educated the people of Japan to that point that many are willing and ready to receive the gospel just as soon as we are willing to have them hear it. In the little empire of Japan alone we have ample proof that missions pay. We cannot bring all to Christ. When we sow our seed we never expect *each one* to sprout and bear fruit. We can hardly expect to reach all, when we think of those in our own christian land, reared under the benign influence of the Church and christian government, who daily spurn the divine teachings. A native of a heathen country was surprised during a visit to our country to find people not professors of Christianity. A Japanese makes this statement: "Your generous country has introduced our country to the world, and befriended us ever since. Also introduced our country to the other world—Heaven. I thank you as a Japanese

for what you have done, and ask that we may welcome yet more workers in this cause."

The women, after Christianity has developed their true womanhood, are doing a great work in uplifting humanity. We read of illustrious instances in Indian annals of women in high rank having the highest qualities of the type of civilization to which they belong, who command our admiration for the work they do after Christianity has elevated them. In New Zealand, where a few years ago cannibalism prevailed to a great extent, we have now 1197 churches and chapels.

The first missionary to China was a Scotchman, who arrived at Canton in 1807. We have now one missionary to each 133.000. These numbers have reference to ordained missionaries, and do not include the many lay workers. The Chinese Empire has improved greatly through the work of missions. The first Missionary was sent to India in 1705, to Greenland in 1721, to Abyssinia in 1829. Thus we might go on. To-day we have just gained admittance to the last door, that of Thibet. We have in all 7.000 protestant missionaries at work, with about 35.000 native laborers. Our protestant workers have gathered into the church nearly one million converts. Is there any doubt that missions pay? At a leper asylum in India, 5 of 116 inmates are heathen, and these are instructed preparatory to baptism. In our hospitals in heathen countries the majority of persons are converted before leaving their walls. We are doing good and let us continue. We cannot do too much. Our responsibility will only cease in the evangelization of the world. We may not be able to take the glad tidings or send the messengers, but we can offer our prayers in their behalf. We have been rescued from ignorance by Christianity, and can we not do as much for others? Would we have had all these advantages these many years, had our forefathers not had the spirit of missions? "Charity begins at home." Foreign missions by no means contradicts the good old adage. There is no reason for charity remaining at home. If we are charitably inclined to our kindred at home, our influence and good-will, will ever expand, and never cease till we have made the circuit of the globe.

Attempts to do good are invariably met by hinderances and oppositions. Selfishness is the inheritance of fallen nature, and it opposes our better self, whenever we feel the inspiration of the good. To overcome this we need the incoming of Christ into our hearts—the deposition of self as king and the reinstatement of Christ, so that He may be "all and in all." Then we all become missionaries, bearers of glad tidings, lights reflecting the glories of the Master to all who sit in the region and shadow of death.

But then we sometimes hear the remark, that "women should'nt bother about these matters, they belong to the men." The Bible does not teach any such thing. And to-day, even the most conservative Christians find themselves compelled to acknowledge that the Woman's Missionary Society has accomplished, and will continue to accomplish a grand and noble work,and that in no instance has it proved an obstacle, neither will it ever prove such as long as we recognize the fact that our avenue for work lies in and through the Christian Church and not outside or independent of it.

Woman's Mission work began thirty years ago. It is a simple little story. If you have heard it, bear with it again. Rev. Mullen's wife, of Calcutta,

India, sat in her parlor embroidering a pair of slippers for her husband. A Brahmin gentleman admired them. Mrs. Mullen asked him if he would not like to have his wife taught to make them. He answered, yes. That was a fatal word to those who wished to cling to idolatry, but a joyous *yes*, it has proved to be to them. As this lady was teaching the woman of India to twine the gold and purple into the slippers, she was twining into her heart the fibers of the sufferings and love of our Lord and Saviour. After one home was opened to the missionary it was easy to gain access to others. So a pair of slippers opened a thousand homes to the missionaries, and the missionaries opened thousands of hearts in return. Very often little deeds and little acts bring about great deeds. God never scorned little things, and I feel sure He will not scorn the work of one person, even if that person be in the habiliments of a woman.

We had missionary work in America, as early as 1643. when the gospel was carried to the Mohawk Indians at Schenectady, in their own tongue.

In 1746 Scottish Christians made the attempt at missionary work, and it has been growing gradually and surely, until even the women are trying to do their bidding. Some of us may fear that missionary work does not pay. We teach these heathen, and soon they will resort to their idle habits and idolatry. Magistrates and officials in these countries where converts were made long ago, who testify their estimate of them, saying, they are well behaved, law abiding, temperate and harmless. Thus the women have also organized in this great work, and to the best of their ability are doing their part. The women of the Dutch Reformed Church have during the past year, raised $34.000 for home and foreign missions.

In our church the women of Pittsburgh Synod raised $5.000, Ohio Synod $1.200, and the Eastern Synod to which we belong $2.300. This was done outside of regular church work, and in many cases stimulated other departments of church work. Out of forty-one beneficiaries in the Schools in Japan, twelve are supported by W. M. Societies and six by individual women.

And now let us keep on working hand in hand, praying for more strength and guidance. "The seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."

SUNSHINE AND SHADOW.

Only the true pastor can appreciate the hopes and fears, the anxieties and discouragements of a case like the following from one of our reports.

Answering the question, "What have you to report of the spiritual condition of your people?" the missionary says:

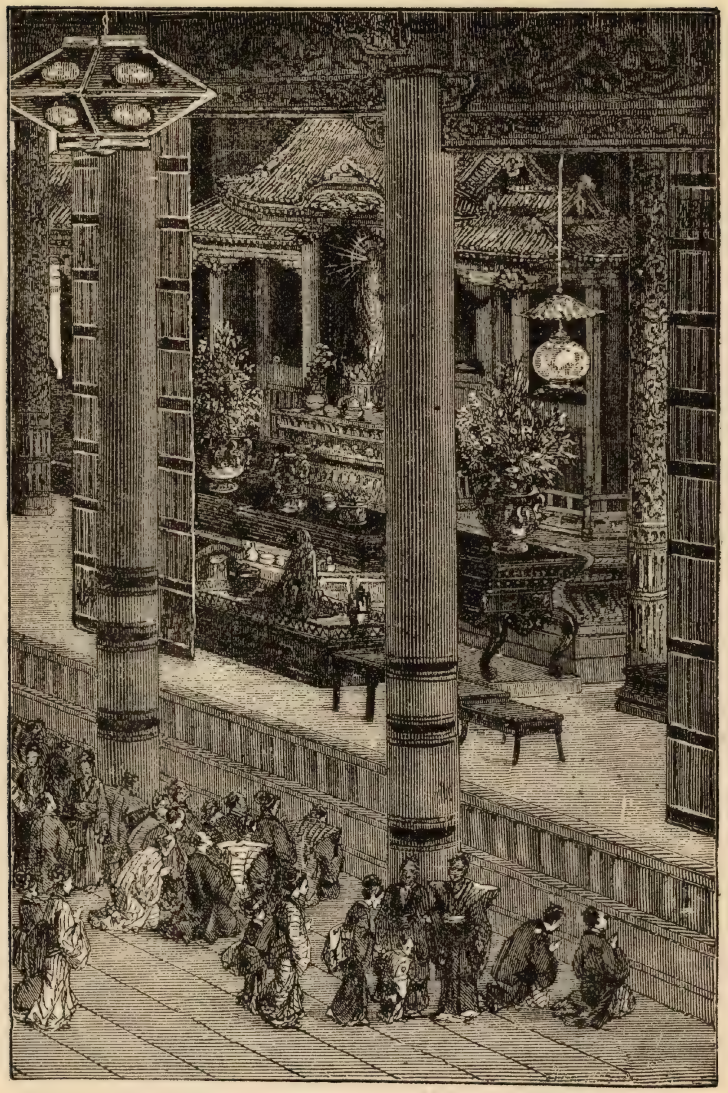
"Some few persons have really gone backward; but there is such marked improvement in the lives of many that there is great cause for thankfulness. I have troubles, surely; but it is hardly worth while to be always telling of them. Just now I am suffering from a little ugliness, but this will wear away. Then again, two men whom I had set great store by have disappointed me; but on the other hand last night a young man stood up and led prayer-meeting, while several led in prayer, and I am sure there is a work of grace in the young men attending my church. So I have much to be thankful for." W.

MURDER IN A RAILWAY CARRIAGE IN JAPAN.

THE first instance of a crime of violence committed in a railway carriage in Japan is reported by the vernacular press.

"A few days ago, the body of a woman, aged about twenty-five, was found in the Banin river, near Oiso. From the appearance of the corpse it was suspected that the woman, having been murdered in the train, had been thrown out of the carriage while the engine was travelling at full speed. Inquiries were accordingly instituted, and their result is now published by the *Yoniuri Shimbun*. The deceased was a daughter of a woman residing in Tsushima, in the province of Owari, who, having been left at fifty, a widow with three children, two girls and a boy, managed to support them by working as a laundress. Ultimately extreme poverty compelled a sacrifice, and in 1885, the oldest daughter, being then eighteen, sold herself into a life of shame at Shinjuku, in the suburbs of Tokyo. Before long, however, she was rescued from this miserable existence by a carpenter, who made her his wife. Two years later the second sister sold herself into a similar life at the same place for a period of three years. Last November her term of service expired, but as is too often the case, she was so heavily in debt to the keeper of the brothel, that it was necessary for her to pledge herself for another period of like duration. A letter was sent to seek her mother's consent to this arrangement, and the fact becoming known to the older sister also, she proceeded to Tsushima to consult with the old woman. After painful deliberation the elder sister declared her intention of taking the place of the younger in order to relieve the latter from servitude. Probably there were independent reasons for this step. At all events the carpenter's consent to a divorce seems to have been confidently anticipated. On the 14th ultimo, the ill-fated woman, carrying with her a sum of six yen and a bundle containing some clothes of good quality, walked to Nagoya, and there took the train for Shinjuka, having previously dispatched a letter to her husband informing him of the time of her return to Tokyo. The carpenter accordingly proceeded to Shimbashi to meet her, but she did not arrive. On the 15th inst. a telegram from the Tsurumine Provisional Magistrate's office was handed to the old woman at Tsushima, informing her of the death of her younger daughter, but as she knew that the girl was still serving in a brothel in Tokyo, she concluded that some mistake of identity had been made. Four days later, however, she was summoned to the Tsushima Police Station, and questioned about the time and circumstances of her elder daughter's departure for Tokyo, information being at the same given to her that the unfortunate woman's body had been found in the Banin river under the railroad bridge. There appears to be very little doubt but that the woman's traveling companion was a robber, who, having murdered and robbed her, threw her body out of the train. No article of any kind was found in the carriage, and as yet the police are said to be entirely without a clew." C.

—The world has 3000 languages and dialects. The Bible is translated into 260 of these. "How shall they call on Him in whom they have not believed; and how shall they believe in Him of whom they have not heard?"



BUDDHISM.

THIS Oriental religion took its rise in India about six hundred years before the Christian era. It passed from India, where it is now practically extinct, to China, to Thibet, thence to Corea, and from there, about twelve centuries after its origin, it passed into Japan, and it required some nine hundred years to convert the Japanese. It was able to maintain its integrity in Japan for but a comparatively short time when divisions arose, and there are now seven chief sects and between twenty and thirty minor and local sects. It has a very extensive literature, and commands the adherence of some five hundred million votaries in the eastern world. Its moral code is a wonder, in many particulars surprisingly like that of Christianity; it is borrowed largely

from Confucianism, but it lacks the spiritual potency back of its morality to command obedience, so that its moral code is largely a dead letter.

Its principal characteristics are its atheism, metempsychosis, and absence of caste. It has no real god. It deifies its great men and worships ancestors. Its highest conception of final rest and blessedness is absorption in Buddha, like a drop of water in the ocean, to the destruction of all personal consciousness and existence. Practically it is annihilation.

Its metempsychosis, or transmigration of souls, teaches that after death the soul enters into another body, whether human or animal depends upon the life they live in their preceding state. Its believers regard the sorrows and ills of the present life as punishments for the sins committed in their previous lives. The Japanese are very kind to animals, and are very slow to take the life of one, lest they inflict damage upon perhaps one of their departed kindred, whose soul may be reborn in the animal. A Japanese mother who lost a child, shared her scanty living with a great yellow dog, if perchance she might be ministering to the indwelling soul of her lost loved one. Buddhism teaches that women have no souls to be saved, and that it is possible for them to reach the blissful state of Nirvana, or absorption in the great ocean of being, in other words, of annihilation, only in the event, in their transmigration through various bodies, they happen to be made men.

The seven chief sects in Japan have 67,564 temples, some of them magnificent structures erected at enormous cost. In these temples minister the tens of thousands of priests, who lead lazy, indolent, and in a very great number of cases, grossly immoral lives. They are supported by the offerings of the worshippers and the fees they exact for their ministrations. So intolerably indolent and hypocritical, and outrageously immoral had they grown before the introduction of Christianity, that the people were rapidly losing, or had lost, all respect for them and the religion they represented. Hence the open door which Christianity found. Since its advent there has been, and is now, a wonderful stirring among the dry bones. They are now endeavoring, when largely too late, to win again the allegiance of their disgusted and unbelieving countrymen. C.

EXTENSION OF OUR FOREIGN MISSION WORK.

WE believe in that. The time has come for our Church to make an advance, to throw out the Gospel net farther than we have done in the past. We have operated foreign missions in a single distant field, as if the wondrous acre across the great sea were the only legitimate field for us to labor in. Is that the full extent of service we as a Church can render? Is not the *whole world* the field, according to the Saviour's language? Our disposition toward the foreign department is proof either of diminished faith or of disparaging interpretation of the Saviour's words.

But then it is said our debt at present is so large, so enormous, we cannot advance—it would be sheer folly to think of making a forward step and the demand for supplies still greater. Indeed! That is where the great mistake has been made. We have caused the grand commission of our Lord, "*Go ye into all the world,*" to be so dwarfed that the response of the Church's benevo-

ent purse has likewise shriveled; and the more the faith-lines of this stupendous work—requiring the faith of heroism at every step—are contracted for the sake of economy, the more will the purse-strings be made to shrink and tighten. The motto of wide-awake and spiritually alive Churches has been, *Forward into the regions beyond!* The only way to enlarge the income is to enlarge and magnify the demand. To pay off the old debt, start new interests and create enthusiasm. We have made the membership of our Church to believe—not in so many words, but in our action—that the only heathens in the world in need of salvation are in Japan; and they have been so impressed with the smallness of the work that their gifts have opened their lips and said, "The work is so small, little is expected, less will be given."

Our missionary literature has been narrow, perhaps of necessity for want of space in our missionary journal. With respect to narrating what the Church-catholic is doing for Christ, we have been selfish. We know what is going on in our own domain, but the colossal fields of other Churches are regions almost unknown. To come into contact with the Student Volunteer Movement, the mightiest missionary uprising of our age, should be enough to thrill and inspire us anew for our own work.

The Moravians—poor numerically, sublimely indifferent they seem to be about numerical strength, but rich in faith and zeal—with less than one-tenth our membership, have encompassed ten times more than we in the world's field. From the ice-deserts of continual winter to the torrid zones they have thrown out the life-line; and because their fathers have been men of faith and devotion, their sons have become men of self-sacrificing consecration.

Is it right for a man to think or to say with his indifference, "The resources of the Almighty are illimitable, and whether we do a great deal or not the chosen ones will be saved in due time?" If we are chosen for anything practical we are evidently "come to the Kingdom for such a time" and for such a work as this. Let us not lose sight of our Captain's orders. It is all well and good to imagine that our Church was transplanted to this country to infuse into the American Churches our pure Christocentric system of Theology; it is without doubt the best and most scriptural. But what is the use of talking Theology when it does not serve as a stimulus and incentive to carry the light of the Gospel to the heathen dying in sin and ignorance? Are not many others, though less gifted theologically than we, more abundant in acceptable labor unto God? It may be poor theology, but there is a wonderful depth of truth in the saying, "Christ alone can save the world, but Christ cannot save the world alone." To the same disciples to whom Jesus said, "As long as I am in the world *I am the light* of the world." He said also when He sent them out on their mission, "*Ye* are the light of the world." The same work which He had begun they should continue. "To bear witness of that light" is the Church's great mission to-day.

We need not search long for new mission fields. One of our daily papers published the statement that in Taney County, in the southern part of Missouri, there is not a church of any kind; if true the statement might be used as a strong argument by those who are always saying, "We have enough heathen at home—let us convert them first." The United States are provided with an average of one preacher to every 800 people. In Japan one ordained

missionary to every 100,000 people. In Brazil one missionary to every 200,000 people. In India and Africa the work is barely begun. It is said that we must send 6000 more missionaries to China before there will be an average of one missionary to every 150,000 of the population. Let the members of our prosperous Church fairly realize the magnitude of the field and our Board of Foreign Missions will not lack the strongest support we can give them. S.

"THE FIELD IS THE WORLD."

Glimpses of the Work.

—Dr. J. Soper, missionary of the Methodist Church at Hakodate, Japan, in a letter to the *Independent*, tells how the week of prayer was observed with union services by three of the Protestant mission congregations, Episcopal, Methodist and Presbyterian. The meetings were well attended, full of interest and blessing. On the Sunday following the communion was celebrated, and the Episcopal missionary (of the Church of England) with his Methodist and Presbyterian brethren, gave the elements from one table to the same congregation. Such a thing may be impossible in this country; but the unity of the brethren in the foreign field is inspiring and sublime.

—The missionary at Okayama says: Dr. Clark is visiting a number of places. The Christian Endeavor movement is still in its infancy here. Many have been opposed to it because here are enough organizations, and because Japanese youths do not need a society to help them talk in a meeting. These objections have been overcome by the winsome manner in which the subject was presented, and new Christian Endeavor societies are springing up in Yokohama, Kioto, Osaka, Okayama, and other cities.

—The last catalogue of the Doshisha, perhaps the largest Christian college in Japan, reports 509 students. An earnest religious spirit pervades the institution.

WOMAN'S WORK IN THE REFORMED CHURCH.

BY REV. G. A. SCHWEDES.

(*Continued.*)

[Paper read before the Lehigh Valley Ministerial Association on the question, "To what extent can Woman's Work be recognized in the Reformed Church."]

TAKING it for granted that in the Reformed Church woman's work (with perhaps a single exception in branches of service) can be recognized as far as in any other Church, let me briefly name the various branches of work:

1. In the *Home.* At the family altar the father is priest, and the mother priestess. We may be thankful that this secondary position, at least, has been allotted to her, for, in many homes, religion would not stand for much were there no priestess.

2. In the *Sunday-school* no limit is set to her influence. Indeed, the Sunday-school could not well exist, as conducted in our day, without her assistance.

3. In the *cause of Temperance* the progress in recent years has been largely due to her enthusiasm and love for fallen mankind. She is in advance of the male population of most Christian countries, perhaps because she has been

made the chief sufferer by reason of this vice. If the Supreme Ruler will persuade this nation to give woman the rlght of suffrage, I think it will be chiefly to remove the curse of intemperance from the land.

4. In the *Societies* and various co-operative organizations of the Church, she has taken the most active part. Her intelligence and activity have devised endless ways of operation which are unselfish and effective in the accomplishment of good. The Woman's Missionary Boards have in recent years wrought great things for the extension of missionary operations in the world's important fields, both domestic and foreign. The *first lesson* of united effort for the women of America was gained in connection with the Sanitary Commission during the late war. That lesson was not received in vain. As they had succeeded in alleviating the wounds and misery of battle and warfare, they could hope also to succeed in advancing the Kingdom of Peace and Good Will, and the Woman's Missionary Boards spread very rapidly. They have been especially instrumental in scattering missionary literature. In the Presbyterian, Congregational, Methodist, and Baptist Churches, they gather more than $200,000 cash per annum. In our own Church they are just beginning to work. They will, however, care for the support of the teachers in the Sendai Girls' School, and help in the maintenance of the Hungarian and other missionary operations. The Woman's Missionary Boards of Evangelical Churches in America gather between one and two millions per year, a sum not to be despised.

5. In the *office of Deaconess,* which is being revived in England, Germany and America, a very important field is given to women for the employment of her talents. When the deacons are annually elected and ordained in the Churches of Christendom we know beforehand that under their supervision the poor will receive very little attention, though they are chosen to the office for this special purpose. But with the training and ordination of deaconnesses we may be assured the poor will be cared for.

6. In the *Foreign Mission field* woman has had an ever-widening Gospel work ever since the condition of her sisters in India and other countries, in the seclusion of the harems and zenanas, was made known to the Christian world. In the foreign field she has been not only a teacher of schools, guardian of orphans, Bible reader, helping evangelist, but by force of circumstances has been made a fellow minister with the ordained missionaries to bring the gospel light to the ignorant. She has not been sent out as *ordained* to this work, but as one has said often *foreordained* to it. In not a few countries the women preach; they preach by the way-side, from the boat, in the home, on the streets (following the example of our Divine Master) everywhere, indeed, but in the pulpit. To describe their work in medical and evangelistic lines would be an endless story.

In the work of domestic missions woman's sphere has been more circumscribed; but in connection with city missions she has done a work of unlimited power, which could not have been accomplished by men of the greatest tact and wisdom.

7. I merely touch the last point, whether woman should be elevated to the *ordained ministry* of the Gospel? We have no Gospel commandment to that effect—but for that matter we have no such command that she should participate in the Lord's Supper. The New Testament cites no precedent to serve

as a guide, except in speaking of certain women as "helpers in Christ Jesus" with Paul, and the example of Priscilla giving private theological training to one of the evangelists. The question whether women should be made preachers has not been raised in our Church, and calls for no reply. We do not find fault with those churches that have given their women this opportunity and privilege; it is not at variance with the progressive spirit of our age, nor is it unscriptural. We don't mind their preaching to the heathen, and why should we object that they preach to Christians?

Let me cite one instance of woman's work undoubtedly accompanied with the blessing of the Spirit's power. I refer to Mrs. Whittemore, whom I heard at the Christian Workers' Convention, in one of the ablest addresses delivered before that immense gathering, in which ministers were counted by the hundred. She is one of the heroic workers of the McAuley Mission, in New York, and has been devoting the greater part of her life to that service. She described the manner of work in which she was engaged, and the ragged costume she wore in her trips into the desolate places, with which every metropolis abounds, and the results of her efforts. As an example of her work, she told of a drunken girl brought from a drinking den to the mission. So fallen and degraded was this specimen of humanity, that she seemed beyond the reach of the divine Healer's hand. But the poor wretch was made to feel that she was loved for Christ's sake, and the tokens of actual love touched a chord somewhere, so that she remained in the mission, being raised to a pure Christian life. Results did not end there; this very "brand plucked out of the burning" went out among her former associates, and within a year *brought in a hundred* others, who were degraded and loathsome with moral leprosy, but like herself were made new creatures by contact with the living Christ. The story was the most touching and inspiring I ever listened to. It reminded me of the time when simple people said, "Men and brethren what shall we do?" I was ashamed to press my handkerchief against my eyes amid that assembly of more than three thousand in Tremont Temple, but on the platform I saw such divines as Rev. Temple, Dr. James Gordon, and others, whose names I did not know, moved to tears by the simple story of that consecrated life. It verily put to shame many a conscientious and ordained servant of Christ. I also listened to a woman, who gave a plain, exegetical talk on the first part of the 14th of St. John's gospel. To say the least, it was practical, christological, penetrating, effective. It was edifying to any minister of the gospel, a testimony I would be loth to give to every preacher I have listened to from ordained pulpit.

But whether women should be ordained to offices in the Church of Christ, I know not. That in our day, however, God is choosing "the weak things of the world to confound the things which are mighty," is apparent.

When Paul and Barnabas were opposed for bringing into the Church the Gentile converts without circumcision, they quoted facts which were incontestible, how that the Holy Ghost wrought through these Gentiles; and the theory of the early Church was changed. *Facts abide.* Theories have changed, and always will change. The future Church will give woman a wider range of activity in the service of her Master than the Church at present allots to her, and much will be gained thereby to hasten the day of the Lord's coming.

Home Missions.

EDITED BY Rev. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

Executive Committee Meeting of Board of Missions of General Synod.

THE Executive Committee met at Boyer House, Pittsburg, on Tuesday evening, April 11, at 8 o'clock. The full committee was present. The full Board usually meets in April, but as it will hold a meeting at the time the General Synod convenes, it was arranged that the Executive Committee only should meet, and then the full Board will review the work at its meeting in May.

The unfinished business was first attended to and then came up the Reports of the Superintendents. The first item in the report called attention to the fact that the Board was, at the present time, fully $5000 in debt. This arises from the fact that the apportionments are not paid. President Peters and Secretary Eschbach were instructed to issue an appeal or request that a fair share of the Centennial offerings be given to Home Missions so as to cancel this indebtedness.

The only new mission arranged for at this meeting was that of Grove City, within the bounds of the Pittsburg Synod. But on account of the lack of funds this will not go into operation until October, of this year.

The following commissions were issued and when these brethren go into these fields all but one of the missions will be supplied with pastors. The assignments are as follows:

Rev. J. M. Kendig, D.D., to Chicago, Ill.; Rev. W. S. Fritch, to Lima, Ohio: Rev. Clement L. Alspach, to Ada, Ohio; Rev. R. R. Lackey, to Paulding, Ohio; Rev. A. K. Kline, to Braddock, Pa.; Rev. A. S. Glessner, to Cumberland, Md.; Rev. J. Ihle, to Barberton, Ohio; Rev. J. S. Keppel, to Athens, Mich.; Rev. Milton H. Sangree, to Harrisburg, Pa.; Rev. Henry H. Sangree, to Steelton, Pa.; Rev. J. N. Naly, to Apollo, Pa.; Rev. D. H. Fouse, to Columbus Junction, Iowa. The latter two are still in the Theological Seminary, but having been called by their respective fields, their commissions will go into effect on July 1, 1893.

The Board recognizes the great importance of the Kansas City Mission. It requires a man of experience and pluck. Under these circumstances the Board deemed it the proper thing to do, to commission Rev. J. W. Love, of Wichita, for that field. It was felt that Bro. Love could make a success of the work there—while Wichita could find a pastor without much trouble.

Rev. Seeman, of the Columbus Mission, appeared before the Committee and asked a lease of so much of the lot owned in said city by the Board, as is necessary upon which to build a parsonage, Bro. Seeman to build the parsonage and the mission to purchase it from him within ten years from date.

The Ada, O., mission having purchased a corner lot, asks permission of the Board to move the church on the corner and sell the lot on which the church now stands. Permission was granted.

Two additional Extension Funds were reported as completed. They are as follows:

"*East Ohio Classis Extension Fund of $500, and Tuscarawas Classis Extension Fund No. 2.*"

Rev. D. B. Shuey's report as superintendent of the "Synod of the Interior" was read and suggestions and recommendations properly noticed.

His expense account for the year was also placed before the Committee.

An appeal from thirty-two members residing at Massillon, Ohio, asking for the organization of a Reformed Congregation in that city, was placed before the Committee. The Tuscarawas Classis was asked to look after this interest until October, 1893, when the Board will enroll it as a mission.

A communication was received from Tiffin Classis asking for the formation of a new mission within its bounds, but the Committee could not see its way clear to do anything for that interest at present for the lack of funds.

It was found at the close of the meeting that appropriations voted for the coming year, when the Missions are all full will reach the sum of $34,500, and if those provided for October 1, 1893 are enrolled, the sum required for the Missions under the English Synods will be fully $36,000, the full amount asked for by the Board. This is a large sum and there must be no delinquencies in the apportionments or there will be a debt upon the Board. F.

—As the Synod and the Classis formally accept their apportionment and try to provide for its payment, why should not the Consistory do the same thing? If the Consistory would formally adopt the sum sent down by the Classis, and then in a business-like way arrange to meet it, this would have great force with the congregation. When asked to raise a certain sum, people would feel that this really rested on them by official action. This course is taken by some charges, but by only a few. W.

From the Missions.

—From the English mission at Lincoln, Neb., comes the news that with the opening of April the work on the new chapel will commence. The Church will be glad to hear this and let as much help be extended as possible.

—The German mission in Lincoln is under the pastoral care of Rev. A. Kanne and is prospering. The mission has purchased a chapel for $18,000, formerly owned by the Presbyterians. This has already been more than half paid for. The members of this congregation are mostly Russians. It seems that Mr. Cahn, a Russian Jew, of New York, gave the congregation $400 towards the lot.

—The mission at Altamont, Illinois, under the care of pastor Alspach, is renewing its strength. The church is being repaired and beautified, and the missionary society feels so strong that it has determined to support a Japanese girl in the Sendai School at the rate of $40 a year.

—Rev. S. W. Seeman of Columbus, Ohio, writes us that the mission under his care is in a highly prosperous condition. The lot purchased on the corner of Fair and Wilson Avenues is considered a splendid location for the congregation. Ground has been broken for the chapel and parsonage. The chapel will be sixty by forty feet, and will have a front of pressed brick and red stone trimmings. These good people need and richly deserve some aid from the Church at large. Brethren help.

—At Fort Wayne they are busy with preparations for building the auditorium. The congregation is growing and needs additional room. The church will cost $14,000. So, at least, it is expected. The location is as fine as any in the city, and the people have a mind to work—and in consequence of all this we may look for a strong and vigorous congregation when once the new church is finished.

—Up at North Akron, we understand, they have the subscription list in such an advanced condition that they will go right ahead with the erection of the main auditorium. That mission has been a suc-

cess from the start, and with the completion of this church the congregation will doubtless go forward with still greater zeal and enthusiasm.

—At Barberton, Tuscarawas Classis attached the Loyal Oak congregation to the mission. The two congregations are only four miles apart and in this way the mission charge will be strengthened and the Board correspondingly relieved. A few other Classes ought to do the same with their missions.

—At Jeanette, Pa., where Rev. Skyles is the faithful pastor—the Board was in hopes that an additional congregation might be attached so as to strengthen the mission—but Westmoreland Classis could not see its way open to make any reconstruction favorable to this view of the matter. As it is, the mission is in a very favorable condition and the time is not far distant when it will be self supporting. The missionary pastor has done faithful service in the field.

—With the opening of July, the mission at Apollo, Pa., will be enrolled under the pastoral care of Brother Naly, now in the Senior Class in the Theological Seminary at Lancaster. We hope the young brother will meet with great success in this new mission. We believe he will, as he served that people last summer very successfully. Apollo presents a good opening for the work.

—Iola, and Holton and Circleville, are two missions out in Kansas that need missionaries. Are there not two young men in some of our Theological Seminaries who can be induced to come west and take charge of these important fields? Certainly there should be. Who will go?

—They tell us that in the Abilene mission in Kansas, they have purchased a lot for the Enterprise congregation, with a view of building a church soon; while in the Abilene congregation they are putting strong efforts to reduce the remaining church debt. This year will see a big slice of this ugly debt cancelled. We wish those people great success in their church paying efforts.

—St. Paul's Classis of the Pittsburgh Synod overtures the Board to start a congregation at Grove City and connect it with the Mercer mission—both these to be under the care of the General Board. The Executive Committee will doubtless accede to the request of the Classis—but we are sorry to say that by present appearances no missions, aside of this, can be enrolled until the Church at large will give more liberally for the Home Mission cause. F.

The 1000 Five's Fund.

The following contributions were received during the month of March for this Fund:

Previously acknowledged on second thousand,	394
Carrollton (Ohio) charge, Rev. S. Z. Beam, D. D.,	8
Canton (Ohio) charge, Rev. E. P. Herbruck,	6
Uniontown (Ohio) charge, Rev. S. B. Mase,	9
Wadsworth charge, Rev. Dr. Goss,	4
Rev. J. Ihle, Loyal Oak, Ohio,	1
Henry Tippery, Loyal Oak, Ohio,	1
Andrew Gleichman, Loyal Oak, Ohio,	1
Nathan Oplinger, Loyal Oak, Ohio,	1
Catharine Hoover, Willhelm, Ohio,	1
Columbiana charge, Rev. J. H. Bomberger,	4½
Canal Fulton, Ohio, Rev. I. S. Hahn,	2
New Lisbon (Ohio) charge, Rev. Gruber,	1
Warren mission, Rev. W. H. Shults	½
Total,	434

This was applied to the Church Extension work. F.

Receipts for Home Missions General Synod Reformed Church.

For Home Missions for the month of March, 1893	$1271 78
For Harbor Mission, N. Y.	155 68
For Hungarian Missions	53 30
Aggregate for March	$1480 76

CHAS. SANTEE, Treas.
B. H. M. General Synod.
Philada., April 6, 1893.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts for the month of March were $1584.65, as against $1804.18 for the corresponding month of last year. The falling off for the last three months as compared with the corresponding months of last year, is $1693.43. This is of course exclusive of the Dietz legacy, which had to be funded. A word to the wise is sufficient.

—In the Triennial Report to the General Synod, will be found somewhat of a detailed account of our work in Japan. It is our purpose to place in the hands of each of our Pastors a copy of this report. An opportunity will thus be afforded to gain a clear conception of our work, its splendid results, its bright prospects, and its pressing wants. We expect to have an ample number printed, and members of the Church desiring a copy, will please signify their wish by dropping a postal to the Secretary. Pastors are requested to inform him, how many copies they can judiciously and effectively distribute.

We beg to call the special and responsive attention of all our Pastors to the circular which they have received from our devoted missionary, Rev. W. E. Hoy. He is in a position to feel keenly the damaging effects of the Board's indebtedness. Will not his generous contribution towards its liquidation, provoke very many others to contribute proportionately?

—The Misses Poorbaugh will retire permanently from our Mission at the close of the present school year. They have accomplished a noble and grand work in our Sendai Girls' School. It was with deep regret that the Board learned of their purpose, and it sought earnestly to induce them to reconsider their conclusion, but impaired health and other constraining reasons, prevented their compliance with our wishes. They are expected to arrive in this country some time next July.

—Rev. Dr. J. P. Moore and Mrs. Moore expect to sail for Japan, from Vancouver, the 26th of next June. They will take the places in the Girls' School made vacant by the retirement of the Misses Poorbaugh, Dr. Moore as Principal and Mrs. Moore as Vice-Principal.

—The Board would invite applications for appointments as missionaries of both men and ladies. Not that we wish to appoint any at the present time, but that in the event of wanting additional missionaries we will not be at a loss where to find suitable and willing persons. The outlook of our work gives promise of the arising of this want in the not remote future. This notice may serve as an occasion to prompt those who may have the question in mind, to seek a clear conviction of their Master's will concerning them.

—We will be glad to send Foreign Mission envelopes, free of cost, to pastors desiring them for taking contributions for the cause.—Please mention the number desired.

—It has frequently occurred of late that monies for the cause of Foreign Missions, have been remitted to the Secretary. This has been especially the case in the plan for the support of our Sunday-school Missionary. The Secretary desires to say that these remittances should be made directly to the Treasurer, Jos. L. Lemberger, Lebanon, Pa., who alone is authorized to officially receipt for them.

—We would again ask the friends who have applied for beneficiaries in our Tohōku Gakuin, and to whom no assignments have been made, to exercise patience. The delay is caused by the exercise of caution against the danger of naming unworthy students. As in this country, so also in Japan, not every person offering himself as a candidate for the ministry is to be received without careful inquiry as to his fitness. We have a number of students now on probation and as soon as they are approved they will be assigned to positions in the home church.

—We are in the receipt of a copy of "Order of Service and Exercises for Women's Missionary Societies." We recommend it to the officers and members of these societies. It will be found to be well adapted to its purpose, and as a guide and an assistant may save embarrassment. They are to be had of Mrs. R. S. Dotterer, 1605 N. 13th Street, Philadelphia, Pa., at two cents per copy.

The Missionary Alliance.

IT was our privilege to be present and share in the exercises of the convention held by this association recently, in St. Paul's Reformed Church, Lancaster, Pa. It comprises nearly all the students in our seminary in that city. It was truly encouraging and reassuring to note the fact that the minds and hearts of the young men who will soon take their places in the ranks of our ministry are so vigorously and effectively cultivating the spirit of missions, as relates both to the home and the foreign fields. There was no such special training, no such active cultivation of this spirit, when we were in the seminary, and, indeed, for a number of years afterward. The result was that we older ministers entered upon our work with our missionary zeal at a sadly low temperature. And experience and observation attests the fact, that to enter upon the engrossing duties of the pastorate with the missionary spirit at a low ebb, is to no small degree to entail a spirit of low activity in this regard. The learning of this sacred lesson grows harder with increasing years and labor.

The great advantage of this association is that the principles and instructions gained in the class-room are not allowed to remain inactive and grow dormant in the form of theory, but are called into activity in the way of earnest thought and effort. Thus is the spirit of missions educated and cultivated to an active, fervid zeal, and among the first efforts these young men will put forth after they enter the pastorate will be to impart to their people the ardor of their own spirit.

The spirit of missions is growing in our Church, and we older men, who will soon have to resign our growing work into the hands of others, with one voice give thanks to God that the younger men who will take our places, come forth to their work with a more thorough preparation and equipment than fell to our lot. Another ten years will mark an amazing progress in our foreign work.

Appalling Disaster near Canton.

[Mrs. W. E. Hoy furnishes us the following, copied from the *Japan Mail*.—ED.]

"A CANTON correspondent sends the following particulars of a terrible catastrophe which occurred at a place about fifty miles west of Canton some two weeks ago: 'At Kam Li, in Shin Hing district, a temple had been visited by a band of robbers,

who demanded a sum of several thousand taels, which was refused by those in charge of the temple. An immense mat-shed in front of the tempie was crowded with people who were witnessing a theatrical performance then in progress. This shed the robbers set fire to, and the people rushed panic-stricken into the temple, the main entrance to which caught fire, and the result was that over fourteen hundred people were either burned to death or smothered; most of the deaths were caused by suffocation, the wind having driven the smoke into the temple. A careful register just taken by the magistrate results at present in nineteen hundred and forty missing. On December 4th the native hospital (Oi Yuk Tong) sent over seven hundred coffins to the scene of the disaster, besides many that were taken from the shops. Fatshan also sent hundreds of coffins. I have never seen the Chinese so awestruck over anything as over this disaster, which has resulted in such fearful loss of life.' ''

Conditions of Continued Progress in Japan.

AT its last annual meeting, in July, 1892, the Japan Mission made no request for additional misssionary families to aid them in their work. They had presented such requests year after year, and called attention to important centres which might well be occupied. The Board at its Annual meetings had endorsed their requests; but the men were not forthcoming, and the mission felt that they must give up important centres to other societies and content themselves with developing, if possible, the work in hand. Though the number of missionaries is now five less than three years ago, they only ask for four or five young women as necessary simply to fill vacancies in carrying forward woman's work already begun.

In these circumstances the mission make a most earnest appeal for funds to sustain and develop the Doshisha as the great agency for putting well-qualified Japanese ministers into the field, and for means to support Japanese preachers. As was shown in the results of the past year, the Japanese are taking upon themselves more and more the duty and the privilege of making the gospel known to their countrymen; but their preachers must be supported from abroad in their purely evangelistic labors as they carry the gospel into new places and organize new churches which may soon become self-supporting. Hence the mission plead most earnestly for means to employ all well-qualified men as evangelists, and to enable them to start the work at new points. For this purpose, besides a supplementary grant recently made to this mission, not less than $4,000 more are imperatively needed to sustain the Japanese Home Missionary Society, and for evangelists in connection with the different stations, unless able preachers are to be dismissed from service or fail to be employed, a calamity which the friends of missions certainly will not permit.

When it is remembered that during the last year twenty-one new churches were organized, and over 1,000 believers received on confession of faith, and this very largely as the result of purely evangelistic work in which the Japanese had the larger share, it will be seen how urgent is this call. The failure to receive the aid, as above indicated, will seriously check the work now so happily in progress and prove a sad discouragement to the missionaries.—*Missionary Herald.*

Woman's Missionary Society

EDITED BY ——

A Card to the Women's Classical Missionary Societies of the Church.

Will not the Presidents of the different Classical Societies have the goodness to send in their reports at as early a date as possible, in view of the fact that they are needed, not only for the Report of the General Synodical Society to meet on the 24th of May, but also for a Report for the "World's Congress of Representative Women," Auxiliary to the Columbian exposition, to begin on the 15th of May, in Chicago, to which the Ex. Com. of our General Synodical Society have appointed a delegate, by request of the management of the Congress. Therefore it is hoped that we will not be retarded in preparing this report, by too much delay.

Also, it is hoped that as many of our women as can do so, particularly in the west, will attend this Congress, which cannot fail proving an inspiration to us in our own work. It will be held in the great Art Palace on the Lake Front Park, and will continue for one week. Very respectfully,

MRS. JOHN F. UNGER, *Delegate.*
1006 Mt. Vernon St., Phila.

Notice.

There will be, if no providence prevent, a private meeting of the Executive Committee of the W. M. S. G. S. in the First Reformed Church, Washington and Reed Streets, Reading, Pa., at 4 P. M., on Wednesday, May 24th. As the business of this meeting is very important, we hope every member will be present, and be on time.

M. E. WHITMORE,
Pres. W. M. S. G. S.

World's Congress of Representative Women.

Under the Auspices of the Woman's Branch of The World's Congress Auxiliary. Chicago, May 15–22, 1893.

This great Congress will open the grand series of World's Congresses which will continue until the end of the Exposition.

The building in which all the Congresses will convene is not upon the Exposition grounds, as we supposed. If the Congresses were held there, all those attending them would have to pay the regular admission to the Exposition.

The Art Institution of Chicago is a new building now approaching completion, situated upon the lake front, quite near the Auditorium Hotel. It will be entirely given up to the Congress Auxiliary for the six months of the Exposition.

The Woman's Congress will endeavor in *one week* to set forth briefly, but at the same time broadly and comprehensively, the relation of woman to the world's work. The addresses will be on topics calculated to show the relation of *woman* to the subject in hand. The reports from all over the world (these reports are not to be presented orally at the Congress, but to be published afterward) will endeavor to give a resume of the relation of woman to Education, Industry, Literature and Art, Philanthropy and Charity, Moral and Social Reform, Civil Law and Government, Science and Philosophy, and to Religion in every country where woman is recognized as a factor in the national life.

Over forty organizations in this country and more than that number from other countries are co-operating in the Woman's Congress, by sending representatives to present their work during its sessions. In order to give

greater opportunity for the presentation of the organized work of women, all national associations of women in the United States have received the invitation to use for one day a Department Hall in the Art Institute. These Department Congresses will be managed entirely by the officers of the organizations holding them. Already twenty organizations have decided to arrange for Department Congresses and are at work upon their Programmes.—*Woman's Journal.*

—It will be a long step forward in our Foreign Mission work if the W. M. S. G. S. can make provision to assume the entire support of the Girls' School at Sendai, Japan. So worthy an object to work for may well challenge every woman in the church. It is true, our W. M. Societies have much work on hand in the home mission field. Some of the classical societies are engaged in raising $500 building funds. Others are helping to support local missions. The Eastern Synodical Society pays $300 to the Steelton mission, and offered to support a new Hungarian missionary. But with all we feel sure that by a little united effort from all of our societies, we can support our Girls' School at Sendai without injury to the home work. Let us make the effort. The work undertaken at our last meeting, the support of a new teacher in the Girls' School, was a success. Treasurer Lemberger informs us that it has all been paid in up to date of writing. Let us take courage and aim high.—*Woman's Journal.*

Mt. Carmel, Pa.

The following programme, was rendered at Mt. Carmel, Pa., at which place the Executive Committee of East Susquehanna Classis held its meeting. It was very interesting. Invocation, hymn, Scripture lesson, prayer, anthem by choir, address of welcome by Miss E. Dechant, response to address by Miss Hamburger, singing by three girls and three boys entitled "The Young Missionaries," recitation by Miss Sadie Shum, select reading on Missions by Mrs. Schneder, duet by Miss Dietz and Miss Dechant, dialogue by two little girls, hymn, recitation by Miss Edith Wightman entitled "Cast thy Bread upon the Waters," dialogue by little girl and boy, recitation by Gertie Swaverly, singing by Vesta Ressler, offerings, address by Rev. C. B Schneder, hymn, doxology, and benediction.

Woman's Missionary Convention.

An interesting Woman's Missionary convention was held in Grace Reformed church, Pittsburgh, Rev. J. H. Prugh, pastor. This convention represented the different Woman's Missionary societies of the Reformed congregations of Allegheny and Butler counties. The retiring president, Mrs. A. L. Brinker, of Allegheny, opened the meeting with devotional services. The new officers elected are: President, Mrs. Alice Dershimer, of Grace church; Vice-President, Mrs. Rilla Hassler, of Turtle Creek; Secretary, Grace Prugh, of Butler; Corresponding Secretary, Mrs. J. H. Bair, of Pittsburgh, Treasurer, Emma Limberg, of Butler. The new Executive Committee consists of the president and Mrs. P. Keil, of Pittsburgh, and Kate Giller, of Butler. The delegates to the triennial convention of the Woman's Missionary S. of the G. S. of the R. C. in the U. S., at Reading, are: Mrs. P. Keil, of Pittsburgh; Kate Giller, of Butler, and Mrs. J. S. Freeman, of Wilkinsbutg.

The next annual meeting of the Allegheny Classis Society will be held in Grace church, the first Thursday in May, 1894.

Our Episcopal Sisters.

In 1871 the ladies of the Protestant Episcopal Church organized the Woman's Auxiliary to the Board of Missions, whose object was: to increase the funds; to circulate missionary publications; to educate missionaries; to distribute clothing for the families of missionaries, and to educate the children of missionaries.

With all their zealous efforts they have not done all these things, but they have done much—much of course that cannot be set down in figures.

At the close of the twenty-first year, they lately reported for the year: Raised for home and for foreign missions, in money, $154,323; in boxes for the missionaries, $197,724. In the twenty-one years they raised $3,623 505, an average of $172,548.

This great result came, as one may see, by the working together of many toward one end, that is to say, the central Woman's Auxiliary did what it did by the help of scores of branch auxiliaries, or, as we would call them, congregational Missionary societies.

Women's Missionary Society of Lancaster Classis.

The Women's Missionary Society of Lancaster Classis convened in the Reformed church at Steelton, on Friday, April 14th, 10.30 A. M.

After a short devotional service conducted by the president, Mrs. D. W. Gerhard, Scripture reading by Miss Katie Lintner, of Millersville, a short business session was held, and after prayer adjourned till 2 P. M. Scripture reading by Miss Ella Besore, of New Holland, and prayer by the president.

Miss Mary C. Graeff, of Harrisburg, secretary, read the minutes, and the treasurer, Miss Minnie M. Basom, read her report.

Election of delegates to Generai Synod at Reading in May next resulted: Mrs. D. W. Gerhard and Mrs. Holsinger, *primarii*, and Misses Mary C. Graeff and Minnie M. Basom, *secundi*.

The delegates from the different congregations read their reports.

The election of officers resulted: Mrs. D. W. Gerhard, pres.; Miss Margaret Sangree, Vice-pres.; Miss Mary C. Graeff, secy.; Miss Jane M. Powers, cor. secy.; Miss Minnie M. Basom, treas.

At the evening meeting Rev. J. Stewart Hartman, Pres. of Classis, presided. Rev. E. N. Kremer conducted the devotional services. Excellent music was rendered. Miss Margaret Sangree delivered the address of welcome; Mrs. Rufus W. Miller, of Hummelstown, responded. Mrs. D. W. Gerhard, as president, read her report for the year. Miss Heckert, of Lingelstown, read an essay. Addresses were made by Revs. F. A. Rupley, Jr., and D. W. Gerhard. Prayer was offered by the pastor, Rev. M. H. Sangree. A liberal collection was lifted, and a very pleasant and successful meeting was brought to a close.

—At the 32d annual meeting of the Union Woman's Missionary Society (the oldest in the United States), recently held, the treasurer's report showed the receipts for the past year to have been $54,505 and the balance for 1891, $1398. The expenditures for 1892 were $47,581 leaving a balance of $8322.

THE CHILDREN'S PAGE.

What are the Children Saying?

I hear the voices of children
  Calling from over the seas;
The wail of their pleading accents
  Comes borne upon every breeze.

And what are the children saying,
  Away in those heathen lands,
As they plaintively lift their voices,
  And eagerly stretch their hands?

"O, Buddha, is cold and distant;
  He does not regard our tears:
We pray, but he never answers;
  We call, but he never hears.

"O, Brahma in all the Shasters
  No comforting word has given;
No help in our earthly journey,
  No promise nor hope for heaven.

"O, vain is the Moslem Prophet,
  And bitter his creed of 'Fate;'
It lightens no ill to tell us
  That Allah is only great.

"We have heard of a God whose mercy
  Is tenderer far than these;
We are told of a kinder Saviour
  By Sahibs from over the seas.

"They tell us that when you offer
  Your worship, He always hears:
Our Brahma is deaf to pleadings,
  Our Buddha is blind to tears!

"We grope in the midst of darkness—
  With none who can guide aright!
O, share with us, Christian children,
  A spark of your living light!"

This, this is the plaintive burden
  Borne hitherward on the breeze;
These, these are the words they are saying,
  Those children beyond the seas!

Margaret J. Preston in Children's Work for Children.

Throwing away a Girl.

A GENTLEMAN was shipwrecked on his way home from India, with his little daughter. The vessel hung on the rock on which she had struck; but the seas that broke over her were increasing in violence momentarily with the rising gale, and it was evident that she must soon go down. With great difficulty the boats were lowered, and after they were afloat they could not come within ten feet of the wreck. The gentleman threw his little four-year-old daughter over the boiling chasm into a boat. Springing out of the arms of the sailor who had caught her, she stood up and cried out in agony: "*Oh, papa, could you throw me away? Could you throw me away?*"

Poor child, she thought her father had thrown her away, when he had saved her life. If he had held her fast, they would have been lost; but by throwing her away, he saved her.

Sometimes in our ignorance we think the Lord has left us, forgotten us, thrown us away. Poor simple children, our Heavenly Father loves us and will save us; and the things that fright and disturb us are the means He uses to bring us safely home.—*Little Christian.*

Ten Thousand Wanted.

A boy of fifteen in a little congregation that is without a pastor, some time ago read the leaflet calling for special offerings at Easter for home missions, and was so interested in the matter that he at once wrote to me as follows:

"Seeing the need of money for missions, and having had a missionary box for about a year, I take pleasure in sending the contents of the same. As I shall continue the box, I hope you will hear from me in a year from now."

I wish we had ten thousand such boys and boxes. What promise there is in such a youth! If this boy will carry his missionary spirit and habit through manhood, he will, according to God's sure promise, be both prosperous and happy, as well as useful.

W.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
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The Missionary Guardian.

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—When in attendance upon the sessions of the General Synod held last month in Reading, Pa., we were pleased to look in upon the Woman's Missionary Society of the General Synod, which held its sessions in the First Church, Rev. H. Mosser, D.D., pastor. It was a pleasure to listen to the discussions upon questions that came before it as a body, and to note the conclusions reached, and, more than all, to see the faith manifested in every member that their resolves would be fully carried out. Much to our regret we are unable to give a synopsis of the proceedings of the Society in this number of the MISSIONARY GUARDIAN. It will be given in the next.

—We are pleased to announce to the readers of the MISSIONARY GUARDIAN that Miss Rebecca H. Schively, of Chambersburg, Pa., Secretary of the W. M. S. G. S., has, at our solicitation, consented to take charge of the Woman's Missionary Society Department which has recently been opened in the MISSIONARY GUARDIAN. She will take charge of the Department next month. Miss Schively is too well known in the Church, and especially to the friends of missions, for us to speak of her abilties as a writer and her fitness for the position she is expected to fill. It is to be hoped that those, in whose interest the Department, of which she will have charge, has been opened, will render her all the assistance in their power, and thus aid in making the same effective, as well as of great value to the cause of missions.

—The MISSIONARY GUARDIAN has many friends. Will they not interest themselves in its behalf? It is the mouth-piece of the missionary operations of our own Church. As such it should be in the hands of every one interested in missions. Every one must admit that in order to fulfill its mission or the object of its astablishment, the MISSIONARY GUARDIAN should, yea, must have a larger subscription list than it has. It can have that if the friends of missions would interest themselves in its behalf. Will they?

—Sample copies of the MISSIONARY GUARDIAN will be sent on application. Will not pastors, officers of Missionary Societies and friends of missions send for a supply and distribute them where they will do the most good?

HOW IS THIS?

IT happens at times that charges send their representatives to classis and put in a plea that they cannot possibly pay their missionary apportionments, and ask classis to exonerate them from paying their apportionments. The synods and not the classis lay these apportionments. Now what troubles us is to know what right the classis has to excuse any charge from paying the apportionment. The facts are that it has no right to do so unless it assumes the apportionment from which it releases the charges. We deem this a great mistake on the part of the classis. It happens that in not a few instances charges are so released by classical authority, but no attempt is made to raise the money in some other way. The consequence is that the Board is short of funds to carry on the work. Or a classis at times takes a notion to devote some of the mission funds to a mission under its own care. That is, it takes the funds that belong to the Board, and starts a mission of its own. Or still another plan is pursued. Here is a congregation. It wishes to have the honor of carrying forward a mission somewhere in the city in which it is situated. It starts the mission and simply takes the missionary apportionments which it should pay to the Board with which to pay the mission, and then deludes itself with the idea that it is carrying forward a mission. How is this? Is this not the trouble with the mission work? We lack system, having too many independent movements of that kind—and not sufficient concentration. F.

JUST RIGHT.

SOME mission fields seem to be under the impression that from the fact that they receive help from the Board, they ought not pay anything to the missionary cause. What use is there for us to send money to the Board and then the Board send it back to us again? Or as some say, why shall we be expected to raise money for missions when we cannot help ourselves? This has been told us more than once. At first thought this may seem reasonable to some people. But there is really no foundation for the excuse. Here are two men equally well-to-do in the world. Each of these men pay $25 for home interests. One belongs to a self-sustaining charge, the other belongs to a mission. The man who belongs to the self-sustaining charge pays $5 additional annually for missions. Now the question arises why should not the man who belongs to the mission also pay $5 for the general mission work? Some will say why might he not just as well keep the $5 at home. He might do that, and if he paid $30 instead of $25, then perhaps the charge would be self-sustaining. But he does not and so his charge must have help in order to pay the salary. To raise the money to give this help, all on an average throughout the Church pay a small sum which is called the "missionary apportionment." This is the only equitable way of doing church work. But some of our mission fields, while they have received freely the donations of the Church—have not paid the Missionary apportionments. Therefore, the Executive Committee of the Board—at its late meeting in Pittsburg, resolved that the mission fields must pay their missionary apportionment if they expect the Board to give them help. This is just right. No honest set of people can find fault with this action. It is very unjust for people to expect help who will not in return give

help, or rather who will not help themselves. The Board should have taken such action long ago. It is only justice towards those who are at all times willing to sacrifice something for the advancement of the Church. Indeed we may well believe that it will be a blessing to those who receive the help of the Church since it will cultivate in them the grace of giving, which is always a benefit to the Christian. We are glad that the committee took this action and now let it be carried out to the very letter. Business is business and let this be carried out in a business-like way. F.

WHO IS TO BLAME?

TO BLAME for what? For the fact that the synods annually promise so much for home mission work but never pay what they promise. There must be blame somewhere but who should bear it? Usually the pastors get the blame whether they deserve it or not. And we are very sure that the blame cannot justly be laid at the door of the pastor in every instance. For some years past, in the West especially, we had a large number of vacant charges. When charges are vacant the apportionments are seldom met. Why this is so we cannot say, but facts are facts. Then, we are convinced that the blame justly rests, in some instances, on the people themselves. We have ourselves witnessed in our travels a bitter opposition to sending money outside of the bounds of the charge, and this too, when the charge was strong and wealthy. This seems passing strange. How these people expect a Church or denomination to exist without each member paying something for the general work, is past finding out. The same men who oppose the sending out of money for the general work of the Church, at times belong to beneficial societies, but they would never think of opposing these societies in sending out money for their general work. And why should they? How could they fill their mission without it? And just so with the Church. Any member who opposes the general work of the Church by withholding the little that is asked of him for its advancement, it seems to us, must be very ignorant, selfish or stingy. Perhaps we might more properly say that such a one must lack the love of God in his heart. It cannot be argued here, that the heavy demands at home necessitate the retrenchment abroad—because it almost universally happens that these people are just as slow to pay for home interests as they are for the general work. They usually equalize expenses by putting the pastor on a smaller salary. It may seem cruel almost to speak thus plainly, but we know whereof we affirm. Then, the ministers are not quite free from blame. That some of them touch very lightly the need of paying these apportionments we suppose is a fact. Members declare at times that their pastor never explained, nor urged the payment, of these apportionments. This is very wrong. At first a pastor may have trouble to get these funds, but if he insists upon it that common honesty and, the good of the cause, alike demand their payment, he will get them without a doubt. F.

—The Miss. Society of Berlin is operating in six districts of South and East Africa, and has over 11,000 communicants.

—What honor is attached to the position of ambassador to a foreign port? Is it a less distinction to be an ambassador of the Church of Christ?

A FEW FACTS.

ON April first the missionary year closed—that is, the missionary year under the General Board. More properly the year closed on March 31st, and with the close of the year the missionaries under the care of the Board forwarded their statistical reports. These give us an idea of the work done, while they present to the church at large such information as is needed to keep up an interest in the home missionary work. It is well that the Church be fully informed as to the progress of the work, and also as to the needs of the future in the line of home work. From the tabulated statement of the missions much information can be derived, and let us note carefully what these missions are doing in the way of self help, while they receive the help of the Church at large. The number of missions now on the roll of the General Board is *eighty-four*. During the year seven missions became self-supporting, and will now be dropped from the roll, but seven others have been enrolled, so that the number remains the same. The number, however, would be *eighty-five*, but for the fact that Franklinville, Pa., was transferred to the German Board of the east.

There are *one hundred and forty* congregations belonging to these missions.

In these missions there are 9210 members in good standing. These are found in the city and in the country, but the population in the city is much larger than ten years ago, as we are doing more city work than formerly. It is to be noticed also, that the number of adult baptisms is much larger in these missions proportionately, than in the older charges, which is evidence that these missions are drawing more largely from the outside world. The list of baptized members is fully as large proportionately as in the older charges.

While these missions get help, they are not slow to help themselves. And it is right that it should be so. Those who receive help should be ready and very willing to help themselves as much as possible. These 9210 members raised for congregational purposes the sum of $59,962, or an average of a little more than $6.50 per member. In some of the smaller missions in the far west the average is as high as $10 per member, but the general average is as above stated. This general average is very fair, and would be a good deal higher if the reports were as full as they should be. For the salaries of the missionaries, these people have pledged to raise this year the sum of $26,230, or an average of nearly $3.00 per member.

For benevolent purposes the missions gave during the year past the sum of $7,916, or an average of 86 cents. This was not as well done as we would like to have seen. There are two reasons for this indifferent showing. In the first place in the Synods of Ohio and the Interior many of the missions were vacant during the year, and it seems that when the shepherd is gone everything lies dormant. Then, in the second place, as the missions are heavily burdened for home purposes, they necessarily cannot do so much for the benevolent operations of the church.

In these missions there are 114 Sunday-schools with a membership of 11,894. There are sixty missionary societies in these missions. There is here, we think, room for improvement, and the near future will doubtless see a great improvement in this direction.

There are 103 church buildings valued at $35,600. It will be seen by this

that there are comparatively few of our mission congregations but what are provided with church buildings. The average valuation is also quite high.

The indebtedness on these church buildings, including the lots, is only a little over $50,000, and much of this indebtedness is in the hands of the various boards of the Church. It should be the aim of the missions to reduce this as rapidly as possible. Debts are allowed to hang longer at times than necessary for the want of proper efforts.

There are only 33 parsonages belonging to these missions, There is a reason for this. Most missions, as soon as they can raise sufficient salary to pay the pastor declare themselves free from the Board and build the parsonage afterwards. This would seem only right, and yet, where it can be done, homes should be provided for the pastors.

Coming now to the appropriations for the year from April 1, 1893 to April 1, 1894, we are, as Superintendent Whitmer puts it, getting rather close to the danger line. For this year the Board asked the sum of $36,000 from the various synods. That is a larger sum than these synods ever raised in any one year for the cause of missions. We will suppose, however, that it will all be paid. The appropriations made at the last meeting of the Executive Committee amount exactly to $34,590. There are two missions yet vacant in Kansas, and if these are filled, as it is expected they will be in the near future, then the amount will be $35,190. This looks rather threatening. The Board applied the knife and cut down as much as could be allowed, and yet the figures would not come below this. Can this amount be obtained? The Board believes that with the growth of the Church and the increased interest in missions the amount will be forthcoming. If not, then retrenchment must commence in good earnest—but where shall it commence?

It may be thought by some that the Board is risking too much in coming up so near, with the appropriations, to the amount asked for from the synods. There is apparent truth in this and yet it is a fact that in the Synod of the Interior only two missions were enrolled within the last year and a half, and these receive only $250 annually, while the Ohio Synod had only one new mission enrolled in the two years passed with an allowance of only $300. Why so, some may ask? Simply because we must keep out of debt. Within the bounds of these two synods there should be enrolled at once, not less than twenty new missions. Yes. there are calls and urgent need for that number. So likewise in the other synods. With all these numerous calls is there any wonder that the Board risks a little more at times than seems safe? How can these appeals be passed by unheeded? We need only state here that never before were the missions so universally supplied with pastors. This is as it should be. With the large number of students leaving the Seminaries the missions will likely not suffer so much for want of pastors as heretofore. F.

THE WHOLE WORLD.

STATISTICS are dry things we often say. So they are when they set forth an important thing. But at times they are exceedingly suggestive in the way of presenting to us an idea of work done or to be done or in pointing out to us what the Master wants us to do for Him in the way of leading souls to Him as the fountain of salvation. These statistics are not so dry after all if we

but lay them to heart and let them properly impress our responsibilities upon us. But here comes in the dryness of these statistics—that they present to us, at times, what we do not wish to hear, in that, that they press home upon us too strongly our responsibilities. Lately the M. E. Church authorities sent out among the churches a circular, giving some important facts in the form of statistics. As one looks at these and studies them, the work of missions throughout the world comes to the mind in a way not very agreeable indeed. Nearly nineteen hundred years have passed since the Christian religion was first promulgated. Ever since that memorable day when Christ commissioned His disciples, the words have been repeated in the ears of Christians—"Go ye into all the world and make disciples of all nations,"—and yet, behold, how little has been done to comply with that divine order. Nineteen hundred years have come and gone since Christ issued the commission to His followers and yet the work has only commenced. This circuiar gives some figures of the most startling character. Whether these statements are correct in every particular may be doubted, as it is very difficult to obtain the necessary information on this great subject. But they are likely as near the correct figure as they can be. Allowing the population of the earth to be 1,400,000,000, we find that 1,050,000,000 have never heard of Christ. Only 350,000,000 acknowledge the Christian's God as the Sovereign of the universe, while less than half that number are really influenced by the religion of Christ. The actual membership of the Protestant world does not number more than 40,000,000 of souls, while 310,000,000 belong to the various non-heathen beliefs—partly in the dark and partly in the light. The 40,000,000 of Protestant Church members seems a very poor showing for more than three hundred and fifty years work. Still we must remember that for nearly two centuries the work met with all possible opposition, and that only within the fifty years last passed, has the work progressed in a way commensurate with its importance. And this intensified spirit and life has come with the awakened spirit in the mission work. And we may hope, with good reasons, that Protestantism during the next fifty years will make strides far beyond what was witnessed during the past fifty. Its influence in this country is such that it stands in the forefront of all real progress, which commends it to the advancement of the age. In the British Isles and in Continental Europe the most progressive nations are those in which Protestantism prevails. Its principles are those of progress and advancement. That has been a fact all along in its history. We must not underrate the Roman Catholic Church. She has her place and mission in history past and present. There is no use for blind prejudice as regards this matter. The strong compact system makes her a power now as she has been in the past. However much we may doubt her methods, her progress has been marvelous. She has pushed her missions into every quarter of the globe. Mexico and South America were captured by the priests while Protestants were standing by and looking on, and to-day she holds almost undisputed sway in this land. The Romish priest is an example of self sacrifice for the Protestant missionary. He simply goes anywhere his church wishes to send him, and wherever he goes he makes his influence felt. The Greek Church has always been confined to Eastern Europe and Western Asia, where the Russian power is almost supreme, and her missionary spirit has never been progressive. There are minor bodies,

a few, who are not reckoned among these, who teach the Christian religion. But all these combined—including the actual membership and the population under their instruction and influence—and making a very liberal allowance for such among the heathen nations who are partly under Christian influence, and still we can scarcely estimate the whole number in the whole world at 350,000,000. Nearly two thousand years have been devoted to this work. Perhaps no more than 150,000,000 of souls are actual church members to-day. Perhaps 1,250,000,000 of souls at the end of nineteen hundred years, know not Christ. We are aware that some people will call these statistics very dry. So they may be, but they are exceedingly suggestive if we but lay them to heart. Here are these hundreds of millions of souls out of Christ, and Christians stand and look on while they are sinking into perdition. The question comes to us unbidden even—whether we have a burden for souls at all? Do we realize that we are responssble for the salvation of these millions? Do we make this a matter of serious consideration? Has the cause of religion throughout the world kept pace with the material advancement of the age? Have Christians been as active in the spread of the gospel as men of the world are to push forward whatever is for their own advantage? We cannot assert that they have. But why not? Why should a Christian not be about his Master's business with greater zeal than he is about the business that pertains to his material advancement? The care of the soul is certainly more important than the care of the world and yet it must be confessed that far more time and attention is given to worldly pursuits, by the great majority of Christians, than to the advancement of Christ's Kingdom.

The consoling unction which men lay to their souls when these things are referred to is, that in the past the Christian Church was not in a condition to do such a great work, being hampered by the ignorance and superstition of the past centuries. The future will tell a different story. There is truth in this without doubt, but in taking this hopeful view of the matter, let us be on our guard. The world is advancing at a rate as rapid as the Church. Wherever the Church goes, there the devil is sure to be with his machinations to checkmate and impede the proposed forward movement. To conquer the world for Christ will be as difficult in the ages to come as during past ages. The armies of evil against which we must contend, are continually augmenting their forces. By fraud, deception, and even in the garb of the good, the devil seeks to mislead and overthrow.

We know that that which is permanent and substantial comes by a slow growth. Upon this ground some would account for the comparatively slow growth of Christianity. It may be, but the tree of slow growth must have the care of the husbandman. It must be pruned and watered. The soil must be enriched and strengthened so that it gives nourishment. We are God's husbandmen. We are Christ's workmen. We must sow the seed for Christ. We must keep the field. Unless Christians do this, the world will not be brought to Christ. Remember that there are within the fold, so far as men can judge, about 50,000,000 of souls, but outside of the fold there are 1,250,000,000. How pray we and do we labor?

F.

OUR EDUCATIONAL POLICY.

WE suppose there is scarcely a person in our Church who has given the subject careful thought, but is prepared to approve the wisdom of the educational policy adopted in our missionary work in Japan. The reasons usually assigned, namely, the difficulty of acquiring that strange language, the greater difficulty of mastering its complicated idioms, and the well-nigh impossibility of a foreigner of a different race and civilization entering sympathetically into that oriental life, are amply sufficient to justify the policy of raising up a numerous native ministry. But if other reasons are deemed necessary to approve the policy adopted, to us of the Reformed Church in the U. S., those reasons are not far to seek. We need but to turn to the early history and experience of our Church.

The recent re-examination of the history of our Church, prompted by the celebration of the centennial of our independent organization in this country, could not have failed to impress the inquirer with the fact that the primary cause of the early and long inefficiency of our Church, was just precisely the want of an adequate ministry. Congregations were organized and allowed to die out because no ministerial service could be secured. Had an efficient school for the education of ministers been established in the time of Rev. M. Schlatter, the Church would not have presented the humiliating spectacle of a roll of 22 ministers in 1793, at the time of the organization of our Synod, independent of the Synod of Holland, with only 13 of that number present to take part in that organization. It was the want of ministers which cost us the loss of all our congregations, some 28 in number, in South Carolina, Tennessee and Kentucky. And cou'd that early seminary have been established we would now be three or four times as strong numerically as we are.

This experience, were there no other voices emphasizing the lesson, were amply and painfully sufficient to impress us with the fact, that any successful attempt to advance and spread our holy Christianity, will always be conditioned by an adequate number of ministers. And that any effort in this direction without this resource must be sadly ineffectual if not abortive. As a matter of historical fact, our Church did not enter upon anything like a steady progress and growth, until after the establishment of our theological school at Carlisle and York. Since then just in proportion as such institutions have increased in number and the ranks of the ministry have been replenished, has our church been able to enter upon the enlarged growth which she has exhibited within the last twenty-five years. And so marked is this growth, that with an output of not far from fifty young ministers during the present year, there will still remain some dozens of vacant charges.

Now with this impressive experience before our eyes, and burning in our hearts, certainly no one will demand a new argument to justify the educational policy of the Foreign Board. To have contented ourselves with the few American missionaries we could have sent to Japan, or even to have encouraged the system of private instruction by the individual missionaries to raise up native ministers, would have been to repeat the mistakes and failures of our fathers. As it is, we have educational buildings adequate, at least to our present wants; we have facilities and a teaching force sufficient to afford collegiate and theological instruction; the first class has already graduated from the seminary,

and we have a corps of 52 candidates for the ministry, in various stages of advancement in their courses, not to mention about 120 additional students pursuing a classical course. No doubt that at the opening of the next scholastic year, there will be as many or more accessions to the ranks of the candidates for the ministry as will leave by graduation, and go forth into the field as evangelistic workers.

The oniy drawback as over against all this, is the fact of our indebtedness. And the question arises did the Board act wisely in so shaping its work, as to incur this debt. It only remains to contrast the condition we would be in, not having incurred this debt, with our present estate. Without the policy adopted and acted on, we would now have, counting Dr. Moore, three American missionaries in the field, (for Rev. Miller would not have been sent out, but for his need in the Tohoku Gakuin) with a few native helpers, who by private instruction might have been partially prepared for the work, with no prospect of any considerable increase of workers, with huudreds of thousands of souls waiting for the truth, with scores of places calling to them "Come over and help us," all in vain. Instead, we have over fifty who in a very few years, will be answering their anxious calls, and by the time they are in the field, we will have perhaps twice as many more in course of preparation.

The debt is at present a great burden and an obstruction. But we have faith to believe that in a short time it will be fully liquidated. For what is an arrear of some $12,000 to a church of nearly 220,000 members? Then with this obstruction removed, he must be of obtuse vision who cannot discern the glorious prospects before us. Another ten years and our work will present a very different appearance, now, just emerging from its swaddling clothes, to our admiring Church at home. C.

ALMS vs. COLLECTIONS.

IT is by no means an uncommon complaint among our pastors, that they experience great difficulty in raising their classical apportionments. We can appreciate that complaint. An experience in the pastorate for a larger term of years than most of our brethren, enables us to do so. But one thing is certain, the apportionments are twice as heavy now as they were ten or fifteen years ago, and the large amounts are as easily raised now, as were the smaller in the past. The raising of the amount depends largely upon the method employed. Let us illustrate, by recounting a passage in our own experience.

Some years ago we entered a pastoral charge where classical apportionments amounted to about twenty-five to thirty cents per member. This was raised by the communion collections. There were no regular Sunday collections taken in the congregations, only the communion collections. The classis from year to year gradually increased the apportionments, which continued to be met by an increase in the communion collections, until at length classis boldly stepped forward in an enlarged enterprise, and the apportionments went up to about one dollar per member. This was too much for the unaided communion collections. Now what was to be done? It was determined to introduce for the first time, regular collections, every Sunday, and (what we would especially emphasize) every cent of these regular Sunday basket collections, were accountd *alms*, and went to the payment of the classical apportionment. That year our

apportionment was paid in full. A few years after the apportionment was increased, and we paid it. And every year after, to the termination of our pastorate, was the apportionment paid in full, and some years we had an excess which went to benevolent objects not included in the apportionment. One or two years we had to call for a special collection, to cover a small deficit, and the money came. The people were taught to account all church collections as *alms*, and not a cent of it went for contingent expenses, lights, fuel, etc.—There was no difficulty in raising means to cover contingent expenses. The deacons attended to that.

Just as soon as the offerings of the people are recognized to be offerings to the Lord, that with their prayers they may go up acceptably to Him, and not contributions to their own personal comfort and convenience, will the means for the spread of the gospel be available for a triumphant forward movement. It may take time to effect the change, but a diligent and prayerful endeavor, will and must succeed. C.

CHRISTIANITY IN JAPAN—A RESUME.

WE make room for the following from the *Monthly Messenger* of the Presbyterian Church of England:

The period of missionary activity, from 1872 onward, coincided with an astonishiug movement of the Japanese mind toward everything Western Western languages, customs, dress, furniture, politics, literature, railways, were sought after and adopted, not only with readiness, but with enthusiasm. Japan was in a hurry to become Europeanized or Americanized—many Japanese young men were educated in the United States, and then went back to high office in their own land, The religion of the West shared in the general favor. The country was opened up freely to the missionary. Churches and societies poured in workers. The Methodists and Baptists, the American Congregationalists, the Scottish United Presbyterian Church, the Church Missionary Society, the Society for the Propagation of the Gospel, a German Swiss Evangelical Society, the Society of Friends, all entered on the work, and converts were multiplied. In 1872 there were 20 church-members; in 1875, 538; in 1876, 1004; in 1883, 2500, with a Christian community of 13,000. In 1891 there were 33,390 adult members of Christian churches, which probably means a Christian community of nearly 150,000. The Presbyterian missions have united to form the Church of Christ in Japan, with 13,000 members—the Church which had almost resolved to adopt our Articles of the Faith as its doctrinal standard, but finally took instead (as being less detailed and elaborate) the Apostles' Creed and two or three appended doctrinal paragraphs. This is the largest church in Japan, but the Congregational churches (American) are also numerous—10,000 members. Besides Protestant missions, the Roman Catholic propaganda claims many converts; and there is a Russo-Greek mission in the north, which some years ago had baptized more than 3000.

The progress has, indeed, been wonderful; and although a Christian community of (say) 150,000 in a population of 40,000,000 is far away from a Christian Japan, yet great hopes of the speedy triumph of the Gospel were perhaps not unnatural. They certainly existed. It was even rumored and

believed that the government was disposed to adopt the Christian religion as that of the State.

Two or three years ago the outlook began to change. An anti-foreign feeling had always existed, and now it became bolder—strengthened by various causes. The new institutions and ways had not caused a golden age; foreign powers refused to alter treaties humiliating Japanese pride; the priests of the old faiths were alarmed at the spread of Christianity, and did what they could to excite popular animosity. A new Buddhist sect was formed, intended to revive and reform Buddhism; adopting Christian morals, as the Arya Somaj has done in India, and seeking to rally round the ancient faith thus purified the educated intelligence of the country. And so eager interest in the Gospel first slackened and then passed into hostility.

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It is evident that the hope of gaining Japan for Christ by a rush must be abandoned. It would have indeed been strange if "the carnal mind" had in this fair land, and among this bright people, refrained from "enmity against God." The work is suffering hindrances; the converts are being tested here as elsewhere. It may be best so! The faith which is strained either breaks, and so proves itself to have been without real life—and that has happened with a good many Japanesc Christians in these times of popular and priestly opposition, and it is every way better that this useless faith should be discovered—or, strained, faith holds fast, by taking a firmer grasp of Christ and the Gospel; and then it is a happy and mighty witness for Jesus. So it is already in Japan. The work is not slackened anywhere, the workers are harassed and saddened, and only driven close to the Master; and conversions do not cease, and they may be trusted with more confidence than can be always felt in sunny days. "Japan is not a Jericho already taken by blowing rams' horns. She will yet be taken, in a steady, brave siege, by means of the Sword of the Spirit."—*The Missionary Review.*

The past month has been one of much anxiety in respect to our Turkish missions, specially in connection with the recent commotions at Marsovan and at Cesarea. Of the reported riots in the latter city we have as yet received no detailed account. Of the state of affairs at Marsovan the most we can say is that the situation could hardly be worse. The military commandant at that city is an ex-convict, who was a few years ago a brigand and was sentenced to penal servitude for life for murder. There is little doubt that he and his associates in official authority are responsible for the burning of the Girls' School building at Marsovan. These officials have sent falsified accounts of affairs to their superiors at Constantinople, charging the missionaries and their friends, and especially those connected with the College, with seditious acts, with the possession and use of firearms in violent assaults against the authorities there. These statements are absurd on the face of them, yet they are made and serve with the government as an excuse for delay in affording redress. The most serious act, however, is the opening of some official dispatches and the detention of others between U. S. Consul Jewett, of Sivas, and our Minister at Constantinople. Such tampering with the mails and with telegraphic communications between our diplomatic representatives is an intolerable insult to our

government, and it cannot be borne in silence. It has been unfortunate that these events were transpiring just as there was a change of administration in the Department of State at Washington, since inevitably full acquaintance with the facts could not be had at once by the new officials. But every attention has been given to representations made at the State Department, and by the authority of President Cleveland vigorous dispatches have been sent to our Minister at Constantinople, with demands upon the Porte for protection and indemnity. Minister Thompson and Consul Jewitt are doing their best in defence of our missionaries, who only claim the rights which should be accorded to them as American citizens. Yet it is unquestionably a critical time for our missions in Turkey. The officials are determined on repressive measures, and nothing but vigorous action on the part of our government will avail to prevent the overthrow of much of the work which has been begun. But we are confident that American citizens, who are living quietly and inoffensively in Turkey, will be protected in their treaty rights, aud far more than this do we trust in the protecting Providence of Almighty God, who will not suffer His work to be stopped by the wrath of man.—*Missionary Herald.*

TOO MUCH BLESSING.

THE foreign missionary fields are *suffering of too much blessing.* Strange, is it not? The promise of the Lord "I will pour you out a blessing that there shall not be room enough to receive it," has been literally fulfilled.

Hear the message from India. A missionary of the Lutheran Church, writing from Rajamundjry, says: "Last year we baptized half a thousand; but it is *too much,* because we have not men to care for them. One of the native pastors has to look after more than 60 congregations in as many villages scattered all over the country; his salary is nine dollars a month. He cannot visit the congregations regularly, so the village teachers must care for the congregations as well as the schools. We gathered money for a preacher to the people in the hills, but could find no one to go. At last one was trained and sent and many are being baptized.

Too much blessing! In Siam new stations are springing up among the Lao, but *where are the men* to man them- One of the most important points is Chieng-Hai, twenty days distant from where missionaries are located, by elephant ride. This populous region to the North should be reached. The people are ready to receive Christianity and every earnest man gained for Christ means an evangelist going up and down through the kingdom.

The missionary of the American Board, writing from Prague, Bohemia, is "*embarrassed by success.*" The only way to find relief seemed to be to tell the people not to come; to increase multiplies difficulties.

A missionary among the Zulus in Africa utters his righteous complaint, that must stir the heart of Christians—they were pressing into the interior, giving some of their best men to pioneer new regions; schools were building; work in the cities was being pushed; their hearts glowed with enthusiasm at the phenomenal success, and they sent home word to the Board — we can possess all this land, send us men and money. Word came, no men nor money at hand. *Go back;* do not extend the work. No men to relieve the laborers who were hoping to hold out until help should come; no money for schools

established and growing day by day; none for printing to supplv bits of Gospel for the people famishing for the truth, having had a taste their hunger is great. *Too much blessing* from above—not enough from the hearts and pocket-books of Christians.

How do you interpret these signs of the times? From every field the message has come "we are ready, yea, longing to make an advance, but you must supply the means." Our brethren in Japan have for a long time sent the same word. Mighty little ancouragement we have given them. Our faith was good in the beginning, but it has not kept pace with the progress of the work, the mustard seed of faith did not grow into the proportions of a tree. Now, *what to do!* Shall we pray God to stop pouring out His blessing, because our little measures are full and *flowing over?* Or shall we tell the people who have large means, how enormously great the need has become? S.

WOMAN'S WORK.

DURING this time of the year the women of our sister churches are holding their missionary meetings, and we see the grand work they are doing. In less than a month from this meeting our Genral Synod will meet, when also the W. M. S. of the General Synod will hold its meeting. Before this appears in the *Guardian*, this meeting will have been held and the church will know what the women of the church resolved to do. That the women will bear a more prominent part in the work of the church in the future we cannot doubt at all. In the line of mission work, especially, she will assert her influence in a way different from that in the past. There needs to be a better adjustment of matters, but her work should not be curtailed in any way. The particular way of working may be better defined, and the features of the work may be changed in some respects—but we need all the help that the women can give us. There must be unity of action and oneness of aim, but this will not make her work less prominent. F.

CONDUCTING MISSIONARY MEETINGS.

1. Hold no missionary meetings without thorough preparation. The use of a missionary monthly cannot be called thorough preparation.

2. Communicate intelligence without the book, allowing yourself to read only brief and characteristic passages.

3. Alternate Biblical missionary meetings with historical missionary meetings. Illustrate the missionary ideas of the Bible by missionary facts, and on the other hand, set the missionary facts in the light of the Biblical ideas.

4. Biblical missionary meetings may be conducted in various ways. Either take up in succession the noted places; or point out the connection of the missionary idea with the fundamental facts and doctrines of the Gospel; or discuss such topics as the laws of the development of the kingdom of God, the Biblical method of missions, the Biblical arguments for missions, missionary promises, the Scriptural demands of missions in ourselves; or set forth the difference between heathendom and Christianity, *e. g.*, how the heathen pray, how they meet death, etc.

5. The historical missionary meetings must also have a variety. At one time, take a broad view over the whole missionary field, or over this or that

missionary continent, or over the development of missionary life at home. Again, take the history of a single missionary society, or of a single people, of a mission station, of an individual missionary, of some noteworthy heathen converted.

To do this will necessitate work. But the pastor must be a *worker*, and by the sweat of his face must eat his bread, as he tills God's field. And he must make his work-chamber also a prayer-closet, that to his planting, and watering God may give success.—*Missionary Herald.*

"THE FIELD IS THE WORLD."

GLIMPSES OF THE WORK.

—A Brahmin said to a missionary: "We are finding you out. You are *not as good* as your Book. If you were as good as your Book you would conquer India for Christ in five years."

—Dr. Clark in his trip around the world found *forty* Christian Endeavor *societies in India;* not more than ten of them had ever been reported to the home secretary. There are many more C. E. societies in the world, especially in the foreign fields, than are numbered in the annual reports. The society in Bombay is divided into four sections, each of which is as large as an ordinary society.

—The Fly River Mission in New Guinea has a *steam launch*, the money for which, some $6000, was raised in Australia. There are 5 European and 80 native stations. They have the New Testament in the Motu language and portions of the Scripture in five other dialects.

—The *unoccupied* mission territory of Central Africa is larger than the whole of Europe—being 4,000,000 square miles in extent.

—The Christian Endeavor societies in the Congregational Church want to raise $7000 for the Philips Church in Salt Lake City. In many other Churches the societies are working for the Missionary Boards.

—A young native, Lei Ahtei, was received into the church at Canton, China, by the Presbyterian missionary. He went to his country home, yielding to his parents in all things that did not conflict with his Christian conviction. He refused, however, to worship the ancestral tablets; no threats could shake him. He was dragged to the spot, forced on his knees, and his head pressed to the ground the required number of times. His father, otherwise kind, was much angered by his conduct. He compelled his son, later on, to go with him to the "festival of the tombs." Ahtei resolved to keep his heart loyal to his Master; he was cruelly beaten and bound to a pillar a night and day without food. He meekly submitted to everything, saying, "You may kill me, but I cannot worship the tombs." Relatives remonstrated with the father, so his life was spared. Every Christian book he brings home is burned, but Ahtei is patient and even cheerful. What is a worthy follower of Christ.

—One of the most encouraging missionary works in New York City is that conducted among the Jews by a converted Polish Jew, Mr. Warsgerviak. He visits from house to house, and holds services attended by many hundreds. It is supposed that of the 200,000 Jews in New York one-fourth have attended these services. Mr. Schauffler thinks, "not for 1000 years has God shown such favor to one preaching to Jews."

Home Missions.

EDITED BY Rev. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

Receipts for Home Missions General Synod.

For *April, 1893.*

For Home Missions G. S.	$6092 50
For Hungarian Missions	315 37
For Harbor Missions N. Y.	82 37
May 1, 1893, aggregate	$ 6470 04

CHAS. SANTEE Treas.
B. H. M. G. S.

Notes.

—The Mission under the pastoral care of Rev. H. S. Gekeler of St. Joseph, Mo., has arranged for the purchase of the Congregational Church in said city. This Church building is centrally located and is in a very good state of preservation but had become rather small for the congregation that formerly occupied it. That congregation put up a larger and more costly building, and our people have bargained for the old home at $4750. It is proposed to make repairs at a cost of from $1000 to $1200 and then the property will be almost as good as new. We are glad that this earnest people will now have a spiritual home. They deserve one —and when these repairs are made *will have a pleasant one.*

—Last month we reported two additional Church Extension Funds, one from the East Ohio Classis and one from the Tuscarawas Classis $500 each. This month we have the satisfaction of reporting the "*Susan Maria Scholl*" Fund of $500 contributed by Mrs Hood of Frederick City, Maryland, in memory of her mother. This fund is to be placed in the property about being purchased for the mission in St. Joseph, Mo. This fund came very opportunely as we were wondering where we would get the money to meet the demands made on the Extension Board. Are there not others who can *do as Mrs Hood did?*

—The income of the Church Extension Fund of the General Board during the last quarter was something like $1200. So far, at this writing, the present quarter brought in $500. This is pretty good, but between this and April 15, 1894, we must have no less than $6384 to meet the demands now in sight. Against this, there is now in sight about $1500, so that $4884 must be forthcoming from some quarter. From whence shall it come? We still have faith that some kind liberal souls *will respond to the earnest appeals for help.*

—Massillon is a city of 14,000 of a population a few miles west of Canton, Ohio. It is surrounded by Reformed Churches—one congregation being only a mile or two out from the city. At the last meeting of the Ex-Committee thirty-two members petitioned the Board for the founding of a mission in that city. There should be a mission there—bnt the Board could not give any prospects for help prior to Oct 1st, 1893. This comes from the lack of funds. Shall this condition of things continue?

A Good Plan.

In Grace church, Akron, O., the Missionary Society has provided all members with twelve green envelopes. It is desired that each member enclose the monthly dues—ten cents —in one of these little envelopes, and bring it to the monthly meeting on the first Thursday evening of each month. If you cannot possibly get to the missionary meeting, you can drop your envelope, containing the month's dues, in any church collection. Write your name, the amount given and the month

for which it is intended on the envelope. The reason why green envelopes are used is to have a different envelope from any other in the church, so as to be sure to avoid confusion and mistakes.

Personal Canvass Card.

It is well to study the method of others. One may learn much that is helpful.

The Board of Missions of a sister Church has issued a "Personal Canvass Card" for soliciting contributions for home missions. The congregation is supposed to be divided into districts, and a solicitor is appointed for each section. On his card are the names of those who are to be asked, and opposite the name are two columns, "pledged" and "paid." Whether this canvass be made yearly, quarterly or monthly, depends on the plan of the leader in this matter.

You may have a better method than this, but hundreds of our congregations could make good use of this personal canvassing card, which may be printed or written. W.

The Topics of the Year..

The following are the topics for the meetings of the Missionary Society of Grace Church, Akron, O., during 1893.

April—The Sandwich Islands, their geography and people; Titus Coan and his work; Has missionary work paid there?

May—Immigration and missions; How to counteract its evils; National peril from it.

June—Home missionary work of our Church—in the cities; in the West; among the Hungarians.

July—The foreign missionary work of our Church—the Board and our missionaries; do foreign missions pay?

August—Alaska—natural features and products; manners and customs; missionary work there.

September—Women in missions and as missionaries; what Women's Missionary Societies have done.

October—The American Indians: their wrongs and claims; missionary work among them.

November—The Mormons—their history; their religion.

December—China—the Country; the people; its religion; the missionary work there. W.

The New Fund.

Up to this writing the following sums have been sent toward the Catechumen's Church-building Fund:

Rev. W. F. More, Catasauqua Pa.	$ 1 50
Rev. Rufus W. Miller, Hummelstown Pa.	11 00
Rev. T. O. Stem, Easton Pa.	10 00
Rev. T. F. Hoffmeier, Middletown, Md.	3 10
Rev. J. P. Stein, Reading Pa.	6 00
Rev. J. A. Reber, Lehighton, Pa.	5 00
Rev. A. Noll, Hazleton Pa.	5 00
	$41 60

Sunday evening, May 14, 1893, was the first anniversary of the Missionary Society of Pine Run Reformed Church, at North Washington, Pa.

A special program had been arranged for the evening and was highly interesting. The retiring President, Mrs. Summey, read her report, which showed that the Society was in an active and flourishing condition.

The Treasurer's report shows the following financial work of the Society during the year: $25 to foreign missions, $25 to home missions.

The pastor, Rev. C. W. Summey, made an address encouraging the Society in the good work in which they were engaged.

The following are the officers for the ensuing year: Miss Mollie Summey, President; Miss Lillie Harman, Vice-President; Miss Emma Yockey, Secretary; Miss Blanche Hilborn, Assistant Secretary; Geo. W. Rubright, Treasurer.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

The receipts for the month of April were—$3804 28. We announce this fact with a great deal of pleasure. It is the largest sum ever received by the foreign treasury any one month. It enabled us to reduce our indebtedness some $2000. Could that figure be equalled for a few months, it would relieve us of our great incubus. No doubt much is due to the indefatigable labors of Dr. Moore, and the circulars issued by Rev W. E. Hoy. May we not hope that the church is on the eve of a grand revival of the missionary spirit? And that the time is not remote when our meagre offerings will be supplanted by an enlargement, more commensurate with our ability and our manifest duty?

—We are sorry to have to say that Rev. Hoy has experienced a recurrence of his severe attack of asthma. As a consequence he was compelled to suspend his duties in the Tohoku Gakuin, and repair to the south of Japan, where the climate is much milder. The Board has granted him a furlough, to return to this country. The time for this furlough is to be determined upon by the Mission. Bro. Hoy has been a most self-denying and indefatigable worker. No one of our missionaries has been more so. As an approved missionary he enjoys the undiminished confidence of the Board. And the earnest hope is that a rest in this country of a year or more, will invigorate him for a renewal of his useful labor in Japan. We bespeak the prayers of the church in behalf of our afflicted brother.

—They have had another disturbance in the Girls' School in Sendai, Japan. This time it was exception taken by some of the scholars to one of the native teachers. The matter was investigated by the Mission, and resulted in a judgment against the complaining scholars. Happily they acquiesed in the adverse judgment, and the troubled waters speedily grew calm. It is not unfrequently the case that young people are wiser than their seniors, and are far more competent to manage affairs, *in their own estimation.* In this case, however, they displayed true wisdom, in peacefully accepting the decision against their imagined superiority.

—A letter from Japan in reply to ours announcing the disposition of the Japanese sea-weeds, is just to hand. The information that they were all sold caused the girls great pleasure and gratification. Especially was this the case with Kittie Poorbaugh who took the lead in mounting them. We have sent the money realized for them to Miss Lizzie Poorbaugh, which is to be used for the benefit of the Girls' School, over and above what the Board appropriates for its general support. Miss Lizzie writes us that the reception room of the school needs a new carpet and a book case, and her purpose is to devote the proceeds of the sea-weeds to the purchasing of these necessaries.

—Miss Poorbaugh also informs us that the girls will now betake themselves to the preparation of another supply of those beauties, and in due time will send them to us, when the many friends to whom we were compelled to return their orders unfilled, will have an opportunity to gratify their taste for the beautiful, and at the same time contribute to the efficiency of the school. When we receive them we will announce the fact in the church papers.

—A late mail brought us a copy of ihe "Sixteenth Report of the Council of Missions, co-operating with the Church of Christ in Japan." Published in Tokyo, January, 1893. The report shows the Church of Christ in Japan, to be in a vigorous and flourishing condition. The number of baptisms for the year, for the whole Church of Christ in Japan, is 389 men and 400 women, an increase over the preceding year of 157. This is especially encouraging as appearing in the face of the anti-foreign feeling, and the growing activity of the Buddhists. We were especially gratified to note that during the year eight were baptized in our Tohoku Gakuin, the largest number in either of the Boys' Schools, and the same number in our Girls' School. but two other Girls' Schools exceeding that number. In the Tohoku Gakuin, 81 of the 170 students are christians, and in the Girls' School, 29 of the 45 scholars, are likewise Christians. Some of these we hope will devote themselves to the service of Bible women, while others will becomet the light and life of christian homes.

—The present term of the Girls' School will end July 10th. Soon after the Misses Poorbaugh, accompanied by their niece, Kittie, will sail for America, So they may be expected to arrive some time in July or August. About the time of their leaving Rev. Dr. and Mrs. Moore will be there to take their places. The school will therefore suffer no interruption. Dr. M. and wife expect to sail from Vancouver, June 28th, and will be due at Sendai, about the 12th or 15th of July. They will leave this section about the 5th of June.

—It is gratifying to note the gradual enlargement of views, and consebutions to the cause of missions in our church. This is observable in the Home work, as we are informed by Treasurer Nissley, as also in the Foreign. Our treasurer called our attention to a personal check for $50; to another for $200. In another case a lady writes, "make the purchase, and send the bill to me." This was for an article for use in instructing Japanese children, and will cost some $30, or more. Do we err in our anticipation, that the recent princely bequest of Mr. Patterson, of $160,000, to Ursinus College, will serve as an incentive—as an awakener to the ability and duties of the membership of our church, and provoke to enlarged and frequent responses to the cause of our blessed Lord. We look expectantly to the future.

—But some will say, "we have so many calls, and we make such frequent contributions." We will venture the assertion that not one in ten of those that thus argue, ever contributed to the extent of an iota of self-denial. As long as this is the case they are not up to the standard of Him, who sacrificed Himself on Calvary for our salvation. We ought to be ashamed to look upon the fifty cents or a dollar, which we drop into the collection basket as an act of self-sacrifice.

—In looking over the acknowledgments in one of our exchanges, we were impressed with the large percentage of the legacies as being left by women. *Is there not some woman* in our Church who will act as her own executrix and give us a thousand dollars towards the liquidation of our debt?

—It is exceedingly gratifying to notice in the ackuowledgments for the past few months, the large number of contributors, in the Sunday-School scheme, for the support of our Sunday-school Missionary, Rev. H. K. Miller We trust the terms of this enterprise are borne inmind by allthe pas-

tors whose schools are enrolled in it, namely that these blocks or shares are to be over and above their regular foreign missionary contributions. The usual and regular gifts are for the support of the whole general work, other than Brother Miller's support. To abate the regular gifts by the Sunday-school, is to diminish the general fund by that sum, and leaves a deficiencyin it. We ask for a contribution from the congregation for the general current expenses, and besides, the gift from the Sunday-school, for its definite purpose.

—A late letter from Miss Lizzie R. Poorbaugh informs us that she had sent a number of specimens of Japanese sea-weeds to several societies in the Home Church, with the expectation that they would be disposed of for the the benefit of the Girls' School; and that reports had reached her from some, "we cannot do anything with them." Should those Societies still have the sea-weeds, and they are still in good condition, if they will please mail them to us, we have no donbt but what we can dispose of them. Our supply was exhausted long ago, and we were compelled to return quite a number of orders unfilled. Miss Poorbaugh promises us another supply, and if meanwhile those remaining in the hands of societies are sent to us, we feel persuaded we can turn them to profitable account.

Card of Thanks.

May 11, 1893.

DEAR FRIENDS:—Thanks to one and all for the quilts, scrap books, dolls, toys, cards, etc., which are now on the sea, on their way to Japan. When the boxes are opened in that far away country, and the contents are distributed among the sick, the poor, and the distressed for whom most of them are intended, I will endeavor to let you hear from me, and tell you of some of the uses to which they are put. With kind regards to all, I am

Yours Gratefully

ANNIE M. MOORE.

Reading, Pa.

Persecution in Persia.

In Persia a bold stand for Christ has been taken by Mirza Abraham, a Mohammedan who was baptized about three years ago. He had been at work preaching Christ, and when demanded by the Serperast, "Why should you, a Moslem, be teaching the Christian doctrine?" Mirza Abraham, taking out his Testament, asked in reply, "Is not this Injii a holy book?" The Serperast acknowledged that it was. "Then am I not right in reading and teaching it?" "But how about Mohammed?" "That is for you to say. My faith is in Christ and His Word. He is my Saviour." Mirza Abraham was then kicked and beaten, together with the Christian brother at whose house he had been arrested. But he was undaunted. To the Serperast, who had himself kicked him terribly, he said: "You may shoot me from the cannon's mouth, but you cannot take away my faith in Christ." Eventually, after being put in prison, and witnessing there a good confession, he was sent on to Tabriz, to await the royal sentence. The case is crucial, as a direct issue is joined. Will the Shah put a man to death for leaving the Koran and following the Gospel? One thing we know: His sheep shall never perish.—*Missionary Review.*

—If you want your children to love the Church and to be interested in Church work, then make them so in their childhood; and to this end give them the church paper with its weekly news and its weekly inspiration. Let them breathe this healthy air of Christian activity, and they will grow up to spiritual strength. Otherwise not.

Woman's Missionary Society

EDITED BY ——

Lancaster Classis.

The Woman's Missionary Society of Lancaster Classis, Synod of Ohio, met at Stoutsville, Ohio, April 27.

There was an unusually full representation of delegates.

Ten societies were represented. The reports from societies were very encouraging, showing an increased interest and zeal. Less was said of the discouragements, and brighter hopes for the future were expressed. Mrs. Geo. T. Bareis was elected delegate to the Woman's Missionary Society of General Synod.

The following officers were elected for the coming year: President, Mrs. J. L. Bretz, Canal Winchester; Vice-President, Mrs. J. A. Seitz, Stoutsville; Recording Secretary, Miss Effie Sackett, Delaware; Corresponding Secretary, Mrs. A. D. Wolfinger, Thornville; Treasurer, Mrs. W. D. Beeks, Canal Winchester.

In the evening an interesting program was carried out, and all went away feeling it was good to have been there. The next meeting will be held at Glenford. SECRETARY.

Missionary Convention.

The sixth Annual Convention of the W. M. S., of Wyoming Classis was held in Christ Church, Conyingham, Pa., April 26th and 27th, 1893. The attendance was good. The address of welcome was delivered by the pastor, Rev. J. B. Kerschner. At the close, he, in the name of his, St. John's congregation, presented to the society $57 15, raised for woman's work by his class of catechumens. Thus the prayer of the women for money to meet their obligations was answered. They felt so good that they arose and sang the doxology. The paper in response prepared by Mamie C. Schoedler, was read by Rev. D. E. Schoedler. After expressing thanks for the kind welcome, the writer branched off on "Woman's Work in the Mission field," speaking, first, of the agents, and, secondly of the work. The reports from the local societies show cheering progress. The following papers were read: "The Power of Missions," by Miss Susana Correll; "Faithfulness in Little Things," by Mrs. S. J. Houtz, who also read the paper on "The Organization of Women's Missionary Societies," of which she was requested to have one thousand copies printed for distribution; "How may Women Work in Christ's Kingdom," prepared by Mrs. W. H. Snyder, read by Miss Ella Coffman. At the Wednesday evening meeting Mrs Mary G. Heitshu, of Lancaster, Pa., delivered an eloquent and touching address, that went right straight to the hearts of the hearers, and will do much good. The silver collection amounted to $14.75. All the other collections were also liberal. On Thursday evening, Rev. Aaron Noll, of Hazleton, gave an excellent address on "Answered Prayer."

Treasurer's Report: Receipts, $445.-55; disbursements, $453.95; balance on hand, $8.40. The Secretary reports twelve societies and three mission bands. The Chureh Building Fund of our society is increasing. Pledges to the amount of $28 were received at this meeting. The society took favorable action on Brother Stubblebine's appeal for help in buying a lot and putting up a church building in Scranton. The invitation of Rev. F. K. Levan, D. D., to hold the next annual meeting in his church at Wilkesbarre, was accepted with thanks.

Missionary Convention.

W. M. Soc. East Pa. Classis.

The fourth annual Convention of the W. M. S. East Pa. Classis, was held in the Farmersville church, May 10. A business session was held in the morning in the school-house near the church (classis being in session at the same time) and a missionary service in the church in the afternoon. Delegates were present from all local societies, the Catasauqua, Third St., Easton, and Christ Church, Bethlehem, being represented by large delegations of 16 to 18 members each. Two new societies were reported, Nazareth and Bath, and were given a cordial welcome. One faithful delegate walked about five miles to attend the convention, coming all the way from Freemansburg.

Each society paid one dollar toward the contingent fund. The treasurer's report showed that $330 had been gathered during the year. The Building fund being raised for the Mission Board has amounted to the sum of $314. The society is very anxious to complete it at an early day. The delegates chosen for the General Synod M. S. meeting are Miss Loux, Mrs. Maloy, Mrs. Chidsey and Mrs. Michael; the delegates for Eastern Synod M. S. convention are Miss Pomp, Mrs. Kieffer, Mrs. Weaver and Mrs. Pfeiffer.

The following officers were chosen, *President*, Miss Kate Loux, Catasauqua; *Vice Pres.*, Miss Laubach, Easton; *Secretary*, Mrs. J. M. Diefenderfer, Bethlehem; *Treasurer*, Mrs. C, M. Magee, Easton. Mrs. Maloy extended an invitation to hold the next annual meeting at Siegfrieds Bridge, which was accepted with thanks.

A pleasant missionary service was held in the afternoon, which was attended by several of the ministers of classis. The welcome address was spoken by Rev. Dr. Brendle, pastor loci, and Miss Pomp responded on behalf of the delegates. Miss Loux read a selection descriptive of the condition of native Hindoo women. Mrs. A. M. Kieffer read an essay on "Missionary work among Hungarians in America," which was listened to with much interest. Dr. Callender, Secretary of the Foreign Missionary Board, addressed the convention on the need of woman's work in Japan. An offering of $5.24 was received at the close of the service. Short addresses, giving encouragement to the society, were also spoken by Revs. Schwedes and More, and Prof. Knappenberger of the Allentown College for young women. This convention was undoubtedly the best held since the organization in 1890. It is hoped that during the year to come a number of new societies will be organized in some of the charges of the classis.

Report of the W. M. S. of Tuscarawas Classis.

THE fourth annual convention of the W. M. S. of Tuscarawas Classis met at Reedsburg, O., on Wednesday, May 3, 1893.

WEDNESDAY P. M.

Devotional exercises; Secretary's reports, Words of Welcome by Mrs. Rev. Bloom; Response, by Mrs. S. O. Eggert; Address, by Mrs. S. O. Eggert.

On motion, all ladies of the Reformed church in attendance were recognized as delegates of our W. C. M. S.

Election of officers resulted as follows: President, S. O. Eggert Massillon, O., Vice-President, Mrs. E. M. Beck, Wooster, O.; Recording Secretary, Miss Ida Snader, Marshall-

ville, O., Corresponding Secretary, Miss Jennie Dull, Wooster, O.; Treasurer, Miss Ada Moore, Akron, O.

Committees appointed: On Resolutions, Mrs. I. S. Hahn, Miss Catherine Morgan, Miss Millie Drumb; on Compilation of Reports, Mrs. E. M. Beck, Mrs. Hines, Miss Ada Moore.

EVENING PROGRAM.

Invocation, Rev. Shulenberger; Scripture reading, Mrs. E. M. Beck; Prayer, Rev. I. S. Hahn; Hymn; "Ways and Means," Mrs. M. J. Plice, Polk, O.; Recitation, "Dying and no man careth," Mrs. Ida Marchand, Wooster, O.; Hymn; "Historical Resume of W. M. S. of Tuscarawas Classis," Miss Ida Snader, Marshallville, O.; "John Williams, the Missionary to Polynesia," Mrs. E. R. Williard, Akron, O.; Offering, $11 12; Doxology; Benediction, Rev. J. H. Shreffler.

THURSDAY A. M.

Devotional exercises; Secretary's report; Discussion, "On possibility of Woman's Missionary Societies of the Reformed church in the United States assuming, in the near future, the support of the Girl's School in Sendai, Japan."

On motion, the "Assessment Plan" was adopted in our C. S.

Treasurer's annual report, ($91.60 total Classical funds; $87.40 for Home and Foreign Missions.)

On motion, delegates' expenses to W. G. S. M. S. were to be met by C. S.

Reading of Constitution and new articles adopted, viz.: "Each congregational society pay an annual sum of $1 contingent fund to W. C. M. S.," also "The officers of W. C. M. S. be elected annually at the close of Classical meeting."

On motion, Miss Ada Moore was elected delegate primarius to W. M. S. Ohio Synod to be held at Bloomsville, O., and Miss Catherine Morgan secondus.

Committee on Compilation of Reports reported $563 94, total collections of societies, of which $94 75 was used for Home mission, and $164.56 for Foreign missions. By Band, $61-96; $21 for Home missions, and $12 for Foreign missions.

Report of delegate to W. M. S., held at Cleveland, O.

Session closed with a song.

—The Woman's Missionary Society of Goshenhoppen Classis held its annual meeting in Huber's Church, May 10th. A business meeting was held in the afternoon at which the following officers were elected; President, Miss Emma Yost; Vice-President, Miss Ella Urffer; Secretary, Miss Mary Yost; Treasurer, Mrs. Geo. Spantz; Editress, Mrs. J. E. Freeman. $52.00 were collected for missions. A very interesting meeting was held in the evening. MRS. J. E. T.

Notes.

—The "power behind the throne" in every Hindoo house is the grandmother. She is rigidly conservative, and however an educated Hindoo may talk when abroad, he is very orthodox indeed before his grandmother.

—The Deaconesses Mother House at Kaiserswerth recently celebrated its fifty-sixth anniversary. There are now 63 mother houses, with more than 9000 sisters in 2800 fields of work. The total income was 8,000,-000 marks during the past twelve months. The original house at Kaiserswerth has 664 deaconesses, 192 probationers and 16 deaconess pupils. One of the deaconesses is a native of Arabia.

Report of W. M. S. Eastern Ohio Classis.

The W. M. S. of Eastern Ohio Classis met at Osnaburg, O., April 21st, at 2 p. m. After devotional exercises conducted by the president, officers were elected for the coming year. Mrs. W. H. Shults was elected as president. Reports were had from eight societies, showing a commendable amount of work done in the past year. But with united effort we might do much more.

The members appointed by the society to prepare papers for the evening service gave them with one exception. One lady, when she found she could not be present, prepared her paper and sent it. Thus setting an example worthy of being followed. This paper seemed to be well received by the audience.

Officers elected as follows: President, Mrs. W. H. Shults, Leavittsburg, O.; Vice-President Mrs. N. A. Ernst, Robertsville, Secretary; Mrs. Park Holliwell, Columbiana, O.; Treasurer, Mrs. Leah Myers, Paris, Stark Co., O.; Corresponding Secretary, Mrs. G. W. Henning, Osnaburg, O.

MRS. G. W, HENNING,
Cor. Secretary.

Woman's Work.

Past and Present.—It marked the beginning of a new and important change in the growth of Christian missions when, in 1861, and largely through Mrs. Doremus, in New York City, was formed the Union Missionary Society, the first of its kind, at least in the United States, and by the co-operation of women from six denominations. The need of the new movement was so great, and the call was so evident from on high, that presently the idea was taken up and acted upon by others, and now it has come to this, that any church which is not supplied with a Woman's Board is counted singular and far behind the times.

Not less than 75 such organizations can now be named, of which 50 are in the United States and Canada, and the rest mainly in Great Britain, with an aggregate income approaching near to $2,000,000, and upward of 5000 representatives in the foreign field, of whom nearly 2000 have gone out from Christian lands.

The kinds of work undertaken are various, with school work most common. In the zenanas of the East women find a boundless field, one desolate in the extreme, and women have it all to themselves. Besides, in hospitals and elsewhere, not far from 100 women are ministering abundantly to the bodies and souls of their sex. Nearly two-thirds of that number went from this country.

The enginery applied at home is equally peculiar. The money is raised by various devices, among which these are most common: by membership fees, with dues paid annually, quarterly, or monthly; by pledges, mite-boxes, collections at public meetings held for the purpose, etc. But perhaps the most noteworthy feature is found in the surprising variety and abundance of literature furnished to diffuse information and kindle interest. Thus there are the monthly magazines, bearing often names so happily chosen, and edited with such ability and tact; magazines and papers for children as well; mission studies running through the months; prayer calendars to give definiteness and point to petitions at the throne of grace, etc. In all which surely there is something which the brethren are bound narrowly to observe, and also something which they may often wisely imitate.—*Missionary Review.*

THE CHILDREN'S PAGE.

How Will was Cured.

"I don't know what to do with my little boy," said Willie's mother. "He hasn't been well, and the doctor told me to take him to the seashore, and let him play all day in the sand. But how am I going to make him play, when he does not feel like it? He hides from the merry children, and sits and mopes by himself."

"I know a prescription much better than your doctor's," said a strange lady sitting by.

"What is it?" asked Will's mother.

"Call him, and let me try it," said the stranger.

"Will! O, Will! come here a minute, my son," called his mother.

Will got up slowly, leaving his bucket and spade in the sand. "They are just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing.

"Will," said the strange lady brightly, "if you are not too busy, I wish you would help me a little."

Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.

"You see that little yellow cottage way off there?" asked the lady. It is about a mile up the beach. There is a lame boy in that cottage, and I want to send him an orange; will you take it?"

"Yes, ma'am, certainly," said the small boy. "And Will," she continued, "if you can do anything to amuse or cheer him, it would be a good thing, you know; he can't get out of the house by himself, but he might wish you to help him."

Will was done moping now forever and a day. He forgot all about himself in doing things for lame Lucien. That strange lady's prescription worked wonders. If you ever feel dull, little readers, I advise you to try it.—*The Sunbeam.*

India's Need.

(FOUNDED ON A TRUE INCIDENT.)

"MADAM SAHIBA, my mother is calling;
You'll come to our house, then, to day?"
And the bare little feet sped before me,
To show Madam Sahiba the way.
Such a group gathered round me in greeting!
Young mothers with babes on their side;
Then the aged and worn, and the children,
And a seven-year-old tiny bride.

Meanwhile a young lad, pressing forward,
The need of his household expressed:
"They want you to tell them of Jesus"—
O need of all others most blest!
How gladly I told them of Jesus,
Who died that all people may live;
Who lives, and who, coming in glory,
All joy to the trusting will give.

Yes, gladly I told them of Jesus;
But others as willingly wait.
The harvest is great—but the reapers!
O! why do they tarry so iate?
You who know the dear love of a Saviour,
Who have proved all His promises true,
They want you to tell them of Jesus;
These women are calling for you.

They have jewels and silver in plenty,
But the Pearl of Great Price have not found.
They want you to tell them of Jesus;
They wait for the Gospel's glad sound.
They have babes whom they love, as our mothers
The children who crowd round their knee;
But they know not the Saviour who calleth
"Let these little ones come unto me.'

Like us they've their joys and their pleasures;
Like us they've their portion of care;
But they want you to tell them of Jesus,
Who those sorrows will soften and share.
Ah! surely you cannot be silent;
Your sisters in vain shall not plead;
They want you to tell them of Jesus,
Who alone can supply all their need.

—*B. B. C.*

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. III. JULY, 1893. No. 7.

Those interested in the work of missions are earnestly requested to use diligent efforts to increase the circulation of the MISSIONARY GUARDIAN. It is the only authorized missionary magazine published in the Church, and is wholly devoted to the cause of missions, home and foreign.

The subscription list of the MISSIONARY GUARDIAN needs to be largely increased to enable its publisher to make further improvements and to call to his aid those who can furnish its pages with interesting reading matter.

The readers of the MISSIONARY GUARDIAN will welcome Miss Rebecca Hamilton Schively, of Chambersburg, Pa., Secretary of the Woman's Missionary Society of the General Synod, as editress of the Woman's Missionary Society Department recently opened in the MISSIONARY GUARDIAN. Her engagement begins with this number. We bespeak for her the aid and encourcouragement of all those engaged in the mission work conducted by the women of the Church.

Sample copies of the MISSIONARY GUARDIAN will be cheerfully sent on application. Address the publisher, 907 Arch Street, Philadelphia.

GENERAL SYNOD AND MISSIONS.

THE General Synod's committee on missions recommended very highly the work of the Board during the three years past, and offered a series of resolutions, which were adopted by the Synod, in which are set forth certain things to be done, pledging the support of the church in the accomplishment of these ends. In the first place, the work among the Hungarians is very highly recommended to the prayers and liberality of the Church. The Board is advised to go forward with the work, and call additional men as they may be needed; then, the Board is also advised to call for such funds as may be needed for the proper prosecution of the work. The Board is given discretionary powers, but is advised to push the work as rapidly as possible. To carry out the spirit of the Synod's action more men and more funds will be needed. We believe that the time has come when the Church is prepared for an advance along the lines of missionary work.

In the second place, it was recommended that the sum of $3,000 be appor-

tioned upon the Church for the Harbor Mission work during the next three years. This is a small sum for the entire Church, and should be paid with great willingness, as this work has evidently been telling for the good of the Church. During the three years past fully as large a sum was paid for this particular work as is now asked for the next triennial term. There should not be any difficulty experienced in raising the money, and we feel assured that there will not be.

Another resolution authorizes the Board to call upon the synods this fall for such sums of money as are needed for the general work in the home field. We are gratified indeed that the General Synod has spoken so emphatically on this point. Already it can be seen that a much larger sum will be required for the home work for the ensuing year than ever before. For the present year's work the sum of $36,000 was requested of the synods. At this writing the sum of $36,625 has already been appropriated for the work, being more than was asked of the Synods. This overplus we hope will be met by the special centennial offerings. For the next year no less than $40,000 will be required to meet the demands of the Board, while indeed a larger sum should be on hand to carry on our rapidly expanding work. The Church should give thanks that God deems her worthy of so great a work.

An additional resolution recommends the work of church extension. For this, even, we are devoutly thankful; but the action of the General Synod should have been much stronger on this particular feature of the work. As a Church, we still do not appreciate this arm of the work, and for this reason the general work is somewhat crippled. There are signs of awakening to a sense of its importance, but we are fearful that many opportunities will be lost before we come to fully appreciate the needs of the work in this direction. Every effort should be put forth to push the work along the lines of church extension. There is nothing more important.

With this action by the highest church Court, should come still greater activity in the lines of mission work. On the home work all else depends. Push the work, should be the motto. F.

THE FINANCES.

LAST year, in the annual report, it was requested of the Synods that they pay into the treasury of the General Board the sum of $36,000 for the payment of the missionaries alone. This the Synods promised to do. It was then supposed that this amount would be sufficient for all purposes. But the work has been growing on our hands most remarkably. The Board might have absolutely refused to make any more appropriations, but at times the pressure was so heavy that it could hardly be done. Then, again, at times missions were enrolled because it was felt that unless the work was assumed at once it would be too late. This state of things was continued until the Board finds itself with the amount of $36,625 on its hands. The Church may look upon this as altogether unwarranted. Indeed there are those, likely, who very severely criticize the conduct of the Board in assuming so large an amount.

But those not of the Board have little idea how the Board is harassed with the difficult problems that present themselves, and none is more difficult than to decide what is best to do, when the strong claims are made upon the Board

for help at various points. The Board was compelled to go upon faith to a very great extent, faith in the Great Head of the Church, and faith in the church that she will raise this large sum. Last year we required quarterly the sum of a little over $7,000. The present year we will need fully $9,000 every quarter to meet the obligations of the Board. To some this may seem a small sum after all. So it is, when the strength and wealth of the Church is considered; but a very large sum when we consider what the Church did in years past for the mission work. But we know that the Church is becoming more liberal, that she pays much more for such objects than formerly. We write this that the whole Church may know just how the matter stands. Not only must the whole of the apportionments be paid, but quite an additional sum must, in some way, come into the treasury of the Church. Again we say, the Board is not to blame if the load is too heavy. The Church insists upon us assuming this work. Yes, the Church even insists upon us doing still more. Now let every one go to work, and let us raise this very large amount. It can be done, and it must be done. F.

THE EXTENSION WORK.

WHEN the General Synod met at Lebanon, three years ago, it had absolutely not one cent for church extension, and did not own a single lot anywhere. Soon after the meeting of that synod the lot for the English mission at Cleveland was bought, but every cent of the $3,500 was borrowed. All that the Board could then boast of was this debt. We now think that it was a good thing that that debt was incurred, as it put the Board to work to gather funds for this good cause.

At the meeting of the Synod at Reading, Elder Boush rendered his report as the treasurer of this special arm of the mission work. This report showed that during the three years since the Lebanon Synod, the sum of almost ten thousand dollars was raised for church extension. This does not include the monies raised for the same cause by the Bi-synodic Board, as that Board has not transferred its extension work to the General Board as yet. The General Board now holds lots in Braddocks, Pa., Nadine Park, Cumberland, Md., Cleveland, Ohio, Lincoln, Neb., Ada and Lima, Ohio, and has partly paid for the lot at Columbus, Ohio. At the Reading meeting arrangements were made for the purchase of a property for the mission in St. Joseph, Mo., at a cost of $4,750; $1,000 of which was paid on June 1st, $1,750 being due October 15, 1893, and the remaining $2,000 on April 15, 1894. The Board also made arrangements to give an additional $500 to the Ada, Ohio, mission, so that a better lot may be secured, and the mission placed upon a more permanent basis. To accomplish all this the extension work finds itself somewhat in debt. And yet, it is felt that the Board could well afford to ask a little in this way.

The extension work is assuming more and more the important position it rightfully should occupy in the Church. We now have missions in the Church which are greatly in need of help, in the way of the purchase of lots, and the erection of chapels. They cannot do this. But the Board should help them to these necessary additions for growth. We are now doing vastly more than

ever, and we feel encouraged in the belief that the next three years will witness a wonderful advance along these lines of church work. Let the Church arouse her energies in this good cause. Nothing is more important. F.

THE WOMEN.

THERE are great differences of opinion on what is called the "Woman Question." Some there are who think that the women are not in their place when they become so prominent in the various walks of life. Let that be as it may, of one thing we are sure, and that is that the women are becoming a power in our Church as helpers in the missionary work. And it does seem in that work she finds her proper sphere. Who owes more to Christianity than woman? Who has been more highly elevated by the religion of Jesus Christ than woman? How becoming thus for her to labor for the extension of Christ's Kingdom. To this grand work she is beginning to devote her energies, and Christians should be devoutly thankful for it. The gathering of the women at the General Synod was a notable one, not so much for numbers, as the earnestness with which they discussed great questions. Certainly that gathering, or we might call it a conference, must result in much good to the cause of missions. The women are becoming a power in our church in helping forward the missionary movements. At their meeting in Reading they resolved to pay during the ensuing year the sum of $4,000 for home missions. The brethren by resolution often vow but fail to pay. They do not intend to do business in that way. What they promise they usually fulfill. These $4,000 will be a great help to the Board. Nothing better could be done by them. When this sum comes into the treasury it will enable the Board to take up some new work which is continually presenting its claims. We do not know just what means will be used for the collection of this money, but we have faith that the women will devise means by which it will be gathered, and paid over in due time for the use of the Board. F.

ANOTHER FUND BEGUN.

The West Susquehanna Classis at its late annual meeting recommended to its congregations and Missionary Societies to raise a Classical Church-building Fund; and the congregation at Bellefonte, Pa., has sent in the first contribution. There is an earnestness about this Classis that is refreshing. This Fund will be a new honor to its good name. W.

HOW OTHERS DO.

WE notice that at the Lutheran General Synod at Canton, Ohio, in May, they had what was called Missionary Day. On that day the missionary committees offered their reports, and in order to give the whole body a good idea where the missions are located, a large map was suspended at the one end of the church, on which were marked the missions as well as points where missions should be established. The day was given up largely to the discussion of the home work.

From this we might learn a lesson for future use. Far be it from us to complain and find fault, yet we were impressed with the painful fact at the meeting of the General Synod that too little time was devoted to the matter

of home missions. The report of the committee was offered when the Sessions were already far advanced, and little more than a quorum was present. The report, however good, was only listened to because it had to be offered. No one on the floor of the Synod could create any enthusiasm on the subject of missions. That time had passed and the whole subject went virtually by default. It does seem to us that a question so vital and so important should be seriously considered. There should be a time set for its serious consideration, and this time should be as soon after the opening of the sessions as possible, when as yet the subject may awaken some enthusiasm and due consideration and discussion. There are reasons why this should be so, and the reasons are that all the other interests of the Church depend very largely upon this one. Our foreign mission work, our institutions of learning, indeed, the general growth and advancement of the Church depend upon the expansion of the home missionary work. Why could we not devote one-half day to this grand subject at the meeting of the General Synod? If anything must be hurried why not the routine business? Other denominations see the importance of this work and give it due prominence in their higher judicatories. Why cannot we do the same thing? What is good for one denomination along these lines should certainly be good for another. While we are doing vastly more than we did ten years ago, still there is room for great improvement, and we should profit by others in the way of calling to our aid all the means and agencies within our reach so as to advance the work. Let us try this in the meetings of the General Synod hereafter. F.

MISTAKES OF MISSIONARIES.

BY ONE OF THEM.

COME behind the curtain with me, while I whisper into your ear a few of the mistakes made by missionaries, who talk so much about the mistakes of the heathen. One evening an English missionary in Pekin, took a friend who was visiting him, to a regular Chinese theatre. It happened that the play for that evening was a burlesque on foreign preaching. A Chinaman dressed up to represent a foreigner, came upon the stage with his arms full of books, attended by his Chinese servant; he began to preach a mock sermon, making the mistakes a foreigner is likely to make. These mistakes were received with bursts of laughter from the audience, to whom the books were distributed; the fun came to a climax when the preacher, after delivering a sermon particularly full of laughable mistakes, turned to his servant and said: "How did I speak? Did I do pretty well?" and the servant replied with gravity, "The foreign teacher speaks the Chinese language exceedingly well; no mistakes at all were made!" For the first year or two after arrival in China, the missionary makes enough mistakes to fill a comic almanac, if only a record of them were kept; fortunately for his own comfort, he rarely realizes what wonderful mistakes he makes as the Chinaman surpasses the Frenchman in politeness in this respect, and will receive an astounding statement with perfect gravity, and even repeat the mistake in his own answer, that the foreigner may be kept in a good humor. Occasionally though, the joke is too good to keep and we all get the benefit of it.

One single gentleman, keeping house for himself, called his cook to him

and said, as he thought, "I wish to settle the accounts." He should have said, "I wish to *san yong*," but he said instead, "I wish to *da yong*." The cook stood still, making no answer. The missionary, thinking his servant very stupid, repeated with great emphasis, "I wish to *da yong*." Still the cook hesitated, putting his hands before him in a deprecatory manner, as if to ward off an approaching calamity. The missionary by this time was sure something was wrong; that his cook was a cheat and rogue and was afraid to settle up his marketing expenses, so he thundered again the same command. "I want to *da yong*," whereupon the cook stammered, "*Da yong*? (fight) fight with whom? fight with me? what have I done?"

Another missionary, wishing to stir up a newspaper to good works, said: "Haven't you preached in Chinese yet? Why, I preached after being here six months; didn't I?" turning to a native who had been with him at the time and could bear witness to his great zeal. "Yes," replied the Chinaman; "you did preach, although none of us understood what you said; but we knew you were very *angry about something*."

A newcomer, going out for a walk, thought he would improve the time (and his language by the practice) by preaching to a Chinaman on the road; so he began his address by saying (as he thought), "Do you know you have a soul?" The Chinaman stopped short and looked in amazement upon the missionary, who repeated solemnly, "Yes, you have a soul." Seeing that the Chinaman was quite impressed by the new thought, the good man gathered all his forces together for a telling sermon, beginning by repeating again very emphatically, "You have a soul, and"—but the Chinaman had taken to his heels, leaving the missionary to find out that by saying "*wur*" instead of "*whur*," he had informed his victim, "You have a bad odor."

The following story is told of a missionary of the China Inland Mission, a bachelor, keeping house for himself in the southern part of China. One morning, in ordering his dinner, he wished to tell his cook to buy him a chicken. Instead of saying "*ye*" for chicken, he aspirated the word, saying "Buy me a '*che*.'" His cook thought that was an eminently proper command, and went about his marketing in a high good humor. At noon the missionary found no chicken cooked—in fact, no dinner at all, for his cook had not returned. About dark the man came back, saying, "This was not a good day for buying wives, and I have been all day looking for one; but at last I found one for you. She is rather old and not pretty, but you can have her cheap. I have promised $40 for her."

CHEFU.

GENERAL SYNOD'S ACTION ON FOREIGN MISSIONS.

THE following are the resolutions reported by the Committee on Foreign Missions, and adopted by General Synod at its late meeting in Reading, Pennsylvania:

1. *Resolved*, That we, as a Synod, are deeply grateful to God, for the large measure of success thus far vouchsafed to our Church, in the work of Missions in Japan; and that we earnestly urge upon our churches and members throughout the length and breadth of the land, a fuller consecration to this blessed work of winning the world to Christ, and the doctrine of larger and more cheerful thank-offerings to the cause.

2. *Resolved*, That whilst we heartily approve of the educational policy thus far adopted by the Board and carried forward by the Mission, we do yet recommend that in view of the financial embarassments and limitations under which it labors, the Mission shall for the present, especially emphasize the evangelistic work through the native ministry educated and prepared in its school, and that its *general* educational work be, for the time, confined to its present limitations.

3. *Resolved*, That in order to provide for its present urgent needs, and to afford prompt relief to its Treasurer, this Synod hereby authorizes the Board of Commissioners to effect at once a loan of $10,000 for a brief period of a year or 18 months; and furthermore that this Synod do hereby promise the Board its moral and financial support, in this transaction.

4. *Resolved*, That the several Synods be urged to increase the contributions to Foreign Missions so as to yield not less than $35,000 per year for the next three years; that the method for raising this fund be determined in accordance with the best judgment of each Synod, and that tentative apportionment be made upon the Synods by the committee of finance.

5. *Resolved*, That the request of the Board of Commissioners be honored, and that in the raising of the amount apportioned to the several congregations, the support of beneficiaries in the two schools in Japan by individuals or by societies, and the Sunday-school contributions annually made for the support of the Sunday-school missionary, Rev. H. K. Miller, are not to be included.

6. *Resolved*, That in view of the fact that the amounts provided for above, should the synod adopt it, will not be available before the summer of 1894; and in view of the present straitened condition of the Treasury; it be hereby enjoined on all the pastors, consistories, congregations, Sunday-schools, missionary societies and members both confirmed and baptized to send in liberal contributions at once, to this worthy but suffering cause.

7. *Resolved*, That this Synod does hereby place upon record, its appreciation of the noble work done by the Woman's Missionary Society of the General Synod, in promptly coming forward and providing for the support of the additional teacher, Miss Mary C. Hollowell.

8. *Resolved*, That it is with regret that we learn of the determination of the Misses Poorbaugh to retire soon and permanently from the work in which they have been so eminently successful, and that we do hereby express the hope that one or more suitable persons may soon be found to take their places, so that Dr. and Mrs. Moore may early be restored to their proper evangelistic work.

EXTRACT FROM A LETTER FROM REV. H. K. MILLER.

NOT long ago an incident occurred which is in its way profoundly significant, and was the occasion of great joy to the Christians. At the Imperial University is a certain Dr. T. Inouye, a man of reputed ability and learning, and professor of philosophy. This gentleman who is given out both by himself and others as "some great one," has studied in Germany, and is confessedly a man of no mean parts. Prof. Inouye, from some notion best known to himself, recently took up the cudgels against Christianity. Perhaps he thought that "when he opened his mouth, no dog would bark." So he

addressed himself to the easy task of annihilating Christianity. Seven different magazines were favored with an article in two parts, from his pen on the subject, "Collision between Education and Religion." The central thought of this deliverance is that Christianity is essentially opposed to the national spirit, and that its adherents in Japan are necessarily unpatriotic and disloyal. Were it not for the great length of the summary of this article published in the *Japan Daily Mail*, I would take pleasure in reproducing it here. Still the gist of the article can be seen from the following extracts from the second part.

The essence of the Imperial Rescript on Education, is nationalism, whose ethical inspiration is loyalty and filial obedience. The citizen lives chiefly for the sake of the state. In national crises he must be ready to sacrifice his life for the state. Our ancestors had this spirit; we should imitate them. But Christianity is poverty-stricken as far as national spirit is concerned. It even repels and avoids it. Christ practically ignored it. The New Testament has but few passages referring to civic relations, and those which it contains never rise to the height of patriotic devotion. Christianity is anti-nationalistic. This fact is the source of great embarrassment to Christians. They cannot defend it. Religion according to Christ, may belong to all men irrespective of nationality. Christ aimed at a Heavenly Kingdom, not a state on this earth. Patriotism has no place as the foundation of Christianity. But the Imperial Rescript demands patriotic consecration among the people. Christians, however, say that Christ established a morality which can be used universally and always. The claim is not valid. Has Christianity never brought calamity to the peoples of Europe? Can Christianity save the Europe of to-day? Christianity is never stable. It continually undergoes changes. Roman Catholicism gave way to Protestantism, Protestantism to Unitarianism. Modern ethecists deal with social questions and moral problems independently of Christianity. Bentham, Mill, Baine, Spencer, Salter, Hoffding, all ignore Christianity in their ethical work. Christianity is now too old to maintain the morality of the world. Progressive thinkers see ethical bases elsewhere.

Again, it is absurd to declare that Christianity may serve equally the needs of the people of the East and West. Christianity never has made progress in China, Korea, Thibet, Siam, Burmah, India, Persia and Arabia. Missionaries have labored hard, but their labor has been misspent. The special needs of these people repel the alien faith. Japan has its own ethical principles. These have become the authorized standard of education in this country since the proclama ion of the Imperial Words. There is no common foundation for the Rescript and Christianity. Whoever the Christian, he must yet recogn ze the contradiction between the two authorities. If they are not antagonistic, where is the necessity of evangelization in Japan? If they harmonize, why is it that Christians so often do violence to national feeling? Facts must be accepted. Moreover, anti-nationalism is found not only in the words of Christ, but in representative Christian utterances all along Christian history. Tertullian, for example, said that nothing was further from his thoughts than the things which concern the state. Augustine said that Christians have nothing to regret, if, at the time of death, they can remember that they have not submitted to earthly rulers, and have not been faithless to God. These and many

other passages prove how feeble in Christians is allegiance to the state. The thoughts of Christians are governed by a Heavenly Kingdom, not by a state in this world. But it is a state in this world to which we Japanese are dedicated. Many scholars of the West agree with his position, affirms Mr. Inouye. The more science and philosophy advance, the more Christianity wanes in Europe. Christianity is rather injurious than helpful to nationality, says a famous philosopher. Rousseau declared that Christianity does not tend to unite people under a state. Renan says that, for Christ's sake, sons oppose their own fathers and war against their own country. Even in America, Salter asserts that the political conceptions of Jesus curiously oppose what we have learned by example. Christ did not think of a state. "Every kingdom divided against itself is brought to desolation." This principle works here as well as elsewhere. From what Jesus said, and what our experience shows, Japan, this land of Fuji and Lake Biva, will be brought to destruction by the reception of Christianity.

To this essay of Dr. Inouye's quite a number of able replies were published by various Japanese Christian writers, who had some very pointed questions to ask, and some very trenchant remarks to make. Finally a Mr. Goro Takahaski levelled his gun at the learned professor, who promptly cried out: "Don't shoot, Mr. Crockett, I'll come down." Dr. Inouye sent an open letter to the *Kokumin-no-Tomo*, in which Mr. Takahaski's reply was appearing, confessing that his lecture was full of errors, and asking that, as he intended to correct the errors and publish the lectures in book-form, Mr. Takahaski would kindly suspend his criticism for the present. The *Mail* adds still further that, after sending this lecture to the *Kokumin*, he went to two of his fellow Professors, who happened to know Mr. Takahaski very well, and implored them to intercede with the latter in his behalf. According to a letter which Mr. Takahaski has since written to a friend, and which has been published by the *Jiyu*, Mr. Inouye was weak enough to confess to his colleagues that he repented of his hasty attack upon Christianity, and that he is really of opinion that Christianity is better suited to Japan than Buddhism." From a private source I learned that the professor has offered to use his learning in support of Christianity.

I cannot refrain from quoting a portion of the "Magnificat":

> "He (the Lord) showed strength with his arm;
> He has scattered the proud in the imagination of their heart;
> He hath put down princes from their thrones,
> And hath exalted them of low degree."

THE FIELD IS THE WORLD.

GLIMPSES OF THE WORK.

—The three Presbyterian missions in Korea, of the Northern and Southern Presbyterian Churches in America and the Australian Presbyterian Church, are to be united. The united force of workers includes 14 men and 19 women in the field.

—The World's Congress of Missions will be held in Chicago, beginning September 28th, the sessions to continue for eight days. The committee having in charge the Congress represents 13 Protestant denominations. Every

known missionary society has been invited to send representatives, and missionaries from the various fields are expected. The program is very extensive. The meetings will be held in the Art Palace Auditorium.

—A cyclopædic map of Japan is published by Hachiro Hajicoara, a Japanese student at Princeton, giving the population of cities, roads, railroads, temples, churches, with diagrams, tables, etc.

—The difficulties encountered by Dr. Clark in Turkey by the interference of the Sultan's officials is perhaps typical of the restraints under which the missionaries are compelled to work. He was not allowed to use the word "society," because the officers forbade. His books were taken from him, and in many other ways he was hampered.

—Is there a providential connection between the Student Volunteer movement for work in fields abroad and the speedy growth of young people's societies for coöperation in alms and prayer at home? The volunteers are counted by thousands, ready to be sent; the members in societies are counted by millions.

—As the ancient king of Persia helped the returning Jews to build the temple at Jerusalem, so the Shah of Persia not only allows Christian churches to be built in his domain, but grants liberal aid for their erection. The missionaries of the Presbyterian Board ask for 20 more churches to be built.

—In India there are converts from Islam to Christianity, and backsliders from Christianity to Islam. The great cry is that the missionary force is altogether inadequate.

—These words of a government secretary in India are significant: "Unless a miracle of reform speedily occurs we Mohammedans are doomed to extinction, and we shall have deserved our fate. For God's sake let the reform take place before it is too late."

—Two villages in the Madras Principality of British India are reported to have renounced their heathenism and are now being instructed in the Christian religion. The move toward Christianity is becoming general.

—The Moravians are encircling the North pole with their missionary operations. Greenland, Labrador and Alaska are among their most prominent and most difficult fields.

—No wonder the Jews are so hard to reach by the gospel of Christ, when they have been subjected to such severe suffering by reason of religious intolerance, of the Spanish and Russian type.

—The high office of an ambassador of Christ was characteristically exalted by Spurgeon when he said, that he didn't want any one who could be a missionary to drivel down into a king, nor one who was fit to be a missionary to die a millionaire.

—The eagerness with which portions of the Scripture are bought by the natives of Uganda is like a bread panic. The missionary, Rev. Baskerville, had to bolt and barricade his house and sell from the window, so great was the crush of the hungry multitude.

—There are two classes of missionaries seldom spoken of by the Boards, the magic lantern and the bicycle. Lanterns are much used by preachers and evangelists in the foreign work, and on the excellent roads of India and other countries, the wheel is one of the missionary's most valuable assistants.

Home Missions.

EDITED BY Rev. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

Annual Meeting.

The Annual Meeting of the General Board was held in the lecture room of St. Paul's Reformed Church, Reading, Pa., commencing its sessions on the evening of May 23d, at 7.30 P.M. Two full days in all were devoted to the consideration of our mission work. The work of the last year was reviewed, and to some extent, indeed, the entire work for the triennial term had to be brought before the Board for its approval. With one exception the entire Board was present. Dr. Peters laid before the Board his report for the triennial term. This was an important document, in that it summed up for the Church at large the operations of the Board during that time, while it also outlines in a measure what the Board must do in the near future. Treasurer Santee also made his report, from which we learn that during the three years past there was received for home missions the sum of nearly $70,000, while there was paid out the sum of nearly $67,000, leaving in the treasury, at the time this report was made, over $3000. All the missionaries have been paid up to date.

Treasurer Boush made his report. By this we find that during the three years past over $17,700 were used for church extension purposes. But this does not include what was contributed by the Eastern and Potomac Synods for this object. It is proper to state here, also, that the $70,000 reported by Treas. Santee does not include what was paid for missions by the two above named Synods for two years prior to the unification.

The matter of the purchase of a church property for the mission at St. Joseph, Mo., came up. The purchase was arranged for as stated in another article in this number of the GUARDIAN. So also for the Ada, Ohio, mission.

Mr. Dewitz, late of the Theological Seminary, was commisioned for Holton, Kansas, with an allowance of $300. Mr. L. S. Foust was commissioned for Iola, Kansas, with an allowance of $300.

Superintendent Shuey's term of office expired with July 1, '93, and he was re-elected for another term of three years to date, from October 1, 1893. His territory is west of the Mississippi River; a very important field, requiring much work from this time forward.

Superintendent Fouse was re-elected for three years from Oct 1, 1893. Supt. Whitmer's time does not expire until January 1, 1894. The two Synods east of the mountains will be called upon this fall to recommend some one for his position. He will doubtless be his own successor.

Rev. N. H. Skyles gave notice that on January 1, 1893, he would vacate the Jeanette Mission, having accepted a call to another field.

Licentiate Sommerlatte appeared before the Board and made a full report of his work as Harbor Missionary in New York City. He is evidently accomplishing a good work among the emigrants, and it is the duty of the Board to sustain his work with liberal gifts.

A committee was appointed at the last meeting of the Executive Committee to devise a plan for the more complete unification of the work between the W. M. S. of General Synod and the General Board. This committee reported, and the report was adopted and referred to the Woman's

favorable action on this report. In it, among other things, the women promise to pay $4000 the coming year to missions direct and Hungarian missions.

A committee had also been appointed to confer with the authorities of the German Mission Board of the Northwest, with a view of transferring the German missions on the Pacific Coast to said Board. The conference was held and arrangements agreed upon by which the missions on the Coast will pass into the hands of said Board, subject, however, to the final action of that Board and of the Potomac Synod, under whose care the Coast Missions now are. The transfer is deemed best for the good of the missions.

Many minor matters were attended to, and all the business having been disposed of the Board adjourned until after the election of the new members.

THE REORGANIZATION.

Six new members were elected by the General Synod, so that the Board is now composed as follows: Rev. J. A. Peters, D. D., Tiffin, Ohio; Rev. John Bachman, Cincinnati, Ohio; Rev. S. B. Yockey, Xenia, Ohio; Rev. J. J. Leberman, D. D., Louisville, Ohio; Rev. T. J. Barkley, Gettysburg, Pa.; Rev. E. R. Eschbach, D. D., Frederick, Md.; Rev. C. F. Kriete, Louisville, Ky.; Rev. J. H. Sechler, D.D., Philadelphia, Pa.; and Elders, Horace Ankeny, Alpha, O.; Hon. H. C. Hoover, Hooverton, Pa.; C. M. Boush, Meadville, Pa.; and J. T. Reber, Reading, Pa. The Board reorganized by the election of Rev. J. A. Peters, D. D., *President;* Rev. T. J. Barkley, *Secretary;* Elder J. T. Reber, *Treasurer;* Rev. J. J. Leberman, D. D., *Vice-President;* and Elder C. M. Boush, Treasurer of the Church Extension Department.

The Executive Committee consists of Rev. J. A. Peters, D. D., *President;* Rev. T. J. Barkley, *Secretary;* Rev. J. J. Leberman, Rev. S. B. Yockey, and Elder C. M. Boush. The Board then adjourned to meet one year hence. The Executive Committee will meet at the Boyer House, Pittsburg, Pa., July 11, 1893, at 8 o'clock, P. M. It will be seen that the Board is fully organized and ready for work. May we not hope that it will do more work the next three years than it ever did before in the same length of time. It certainly must. The work demands it. There is an open door before the Church. Will she take advantage of her opportunities? At no time was the Board in such good condition to do work. We have no debts to-day. We have enough in the treasury at this writing to meet all liabilities. But during the summer months we need to make strong efforts to keep square. F.

The following sums have been received on the 1000 5's Fund during the month of May. No special efforts were made to gather additional funds, but these sums were sent in, and we deem it but right to acknowledge, them, although in some instances the amount contributed did not reach $5.00, so as to make a full share.

Rev. Charles Knepper, Mansfield, Pa.,	$ 2 00
Zwingli, Iowa – Rev. F. C. Bauman,	10 10
Y. P. S. C. E., Plymouth, Ind., Rev. Rothenberger,	2 00
Lisbon, Iowa, Mission, centennial offeriug,	48 00
Rev. E. R. Eschbach, D. D. personal eontribution.	5 00
Primary Dep't of S.-school, Martinsburg, Pa.,	11 05
Mr. J. L. Steel, Massillon, Ohio,	5 00
Total,	$83 15

This adds 16½ shares to the 1000 5's. The $11.05 coming from Martinsburg, Pa., were designated for the

Chicago mission. May we not hope that our friends will remember this fund by liberal contributions, as in this way the deficiencies in the apportionments are made up. F.

From the Missions.

—On the 7th of May the mission at Lisbon, Iowa, held its Centennial Services. A program was rendered in the evening giving much historical information to those who were seeking information. The special offerings on the occasion amounted to $53—of which $38 was for home and $5 for foreign missions.

—From Columbus, Ohio, comes the word that the parsonage is under roof, and the foundation for the chapel is being excavated. The early autumn will find the chapel finished. Great success to the brethren.

—At Ft. Wayne they are commencing the work in good earnest. They aim at a $15,000 church, and hope only to enclose the building this season and finish it during the winter and spring.

—We are sorry to lose the valuable services of Rev. N. H. Skyles, of Jeanette, Pa. He wasa great success as a missionary, and we can illy afford to give him up. He goes to Woodstock, Va.

—North Akron is at this writing excavating the foundation for the auditorium. By winter the new church will doubtless be finished.

—At Scranton, Pa., there is great need of help at once in the purchase of a lot and the erection of a chapel. If the lot is bought then the people will erect the chapel. May we not hope that the Bi-synodic Board can see a way clear to help this mission to a lot.

—News comes from Cumberland, Md., that Bro. Glessner is very much encouraged with the outlook there. Though vacant a long time the people did not lose courage, and new families having moved in the outlook is decidedly good.

—At the last meeting of the Executive Committee Rev. J. W. Love was commissioned to Kansas City. He has accepted the call and will begin the work July 1, '93. It is expected that lic. Bruce Griffith, late of the Seminary at Lancaster, will take his place at Wichita, Bro. Dewitz goes to Holton, and Bro. Foust to Iola. So that the missions in Kansas will all be supplied with pastors.

—Never before were the missions west of the Allegheny Mountains so universally supplied with pastors. Heretofore one-fourth of them were vacant at times. Such a state of things is very demoralizing. We are glad to say that this is all changed now, and being supplied with pastors we may expect that the missions will grow and become self-sustaining.

A New German Mission.

The German Board of the West has commissioned Rev. J. Wernley of Evansville, O., for Toledo, O. This is a new interest. We already have a strong German congregation there, but this growing city is a large missionary field. The pastor of the German church, Rev. H. M. Gersman, and his people, some time ago made a beginning (as many other congregations should do), buying a lot, building a small church and organizing a congregation, so that the missionary starts out with great advantages.

W.

Notice.

The Board of Home Missions of the General Synod at its late Meeting elected Elder James T. Reber of Reading, Pa., treasurer of its Mission-

ary funds, and therefore from this date all money for this purpose shall be sent to him instead of to Elder Charles Santee. Treasurers of the District Synods will please note the change. JOHN A. PETERS,
President of the Board.
June 1st, 1893.

W. M. S. Westmoreland Classis.

The Second annual convention of the Women's Missionary Society of Westmoreland Classis was held in the 1st Reformed Church, Mount Pleasant, Pa., May 3, 4, 1893, consisting of three sessions opened with devotional exercises. Twenty some delegates being present. The program prepared by the executive committee was carried out. Most of the pastoral charges were represented by delegates who read reports, showing what had been done during the year for the needy cause of missions. The treasurer reported $600.83, received $561.15, was paid to Foreign and Home Missions, leaving a balance of $39.68. On Wednesday Eve. the choir rendered a beautiful Anthem followed by the address of welcome by Miss Lottie Voight: To which Miss Ella Skyles responded. Recitation by Miss Gertrude Stout, subject; "So much to do at home." Solo by Mrs. Mickley. Paper by Mrs. C. A. Walter, subject; "Hindrances in mission work." Address by Rev. D. N. Dittmar on the subject of missions, which was both able and interesting, to which the large, intelligent audience gave their entire attention. Rev. Dittmar is the lone brother of the Westmoreland Classis W. M. S. He pays his dues yearly. On Thursday morning a paper was read by Mrs. T. R. Winsheimer on "Children's Mission." Also one by Mrs. W. J. Beamer, on "General Mission Work." The entire program was edifying and instructive. The meeting was pleasant and profitable. Much of its success was due to the pastor, Rev. C. R. Ferner, and his good wife. Their kindness and labor of love will long be remembered. While we were treated to an "intellectual feast" by the ladies, they in turn received a "social feast" by mingling in the society of the excellent people of Mt. Pleasant, to whom we owe many thanks for their kindness and hospitality. Mrs. D. A. Albert and Mrs. Clara Snite were elected delegates to the G. S. W. M. S. Reading Pa., May 24.

Ajourned to meet 2d Wednesday in May, 1894, at Manor Station, Pa, Rev. A. E. Truxal's charge.

A Question Answered.

"What shall I do with my money?" asks the man of means. He can readily spare $500, perhaps $5,000, and he wants it to be safe and also useful.

1. Try to realize that it is not yours, but only entrusted to you for a time and so to be held in sacred stewardship.

2. Consider well where your Master would have it used. He has many interests in His Church, many forms of work in which your offering is greatly needed and where it will ever be a blessing to men.

3. Your attention is called to our Church-building Funds as a most satisfactory form of investment, a beautiful memorial and an enduring monument. W.

Treasurers, Take Notice.

The treasurers of the classes in the Eastern Synod and in the Potomac Synod will please be careful to send all the money for church-building to the synodical treasurer, who in turn will send one-half to treasurer John J. Nissley, Hummelstown, Pa., for the use of the Bi-synodic Board and the other half to treasurer C. M. Boush, Meadville, Pa., for the use of the General Board, according to the action of these two Synods last fall. W.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts for the month of May were $2084.30. Those for the preceding month were $3804.83. A very marked contrast. A falling off of nearly one half. Will the friends of our foreign work please notice that there will be no reduction of our debt from the May receipts. April reduced the debt $2000.

—The fifth Triennial Report of the Board of Commissioners was presented to General Synod at its late meeting at Reading, Pa. It is now ready for distribution. If pastors will inform the Secretary how many copies they can judiciously distribute, we will send them. The Report gives a succinct but very full account of our work in Japan. The policy pursued, the results to the present time, and the outlook for the future, are so definitely outlined, that a careful perusal will convey a very definite conception of the manner in which the work is conducted, and will enable pastors to inform their people on the subject. The want of this information, we are persuaded has militated sorely against the liberal response on the part of our people, which the successful prosecution imperatively demanded, and which, but for this want, our people would doubtless have yielded.

—Rev. D. B. Schneder informs us quite recently that a Captain Gunji, on his way to colonize the Chishima or Kurile Islands, north of the main islands of Japan, while stopping at Sendai on his way north, was so much impressed with Christianity by Rev. Oshikawa that he decided to take with him an evangelist. To secure one it was necessary to take one of our students. A selection was made. And although the colonization of these islands involves privations and dangers, the selected student cheerfully went. Brother Schneder speaks of the young evangelist as a man of sterling sincerity, and of a great deal of pluck, so that he seemed the best man we had for the enterprise. Brother Schneder promises us a fuller account for publication. Thus we see the urgency of the demand for native evangelists, is so great that we are compelled to send some out while yet in their course of education. Verily has the Lord opened a wide door before us.

—It will be recollected that we have frequently mentioned the fact that young Japanese offering themselves as candidates for the ministry are held for a year or two on probation, that their talents, Christianity and adaptation to the work may be tested. A case attesting the wisdom of this course has recently transpired. One of the students in the lower class in college, though sincere in his purpose to enter the ministry when he entered the institution, yet it gradually became evident to both his teachers and himself that his talents pointed in another direction, having unusual gifts as an artist. He was consequently allowed to withdraw on condition that he serve as teacher of drawing until the support he had received should be paid off. To this arrangement he very cheerfully consented. So he will compensate by his services as teacher for the expenditure made upon him. Our missionaries are very careful in admitting students to the privilege of being named as beneficiaries. Hence the delay experienced in naming beneficiaries to applying patrons.

—We beg to call attention to the extract from a letter from Rev. H. K.

Miller, in this number of the MISSIONARY GUARDIAN. It furnishes a striking illustration of how God "maketh the wrath of man to praise him." No more effective means could be employed to attract attention to Christianity in Japan than for its enemies to attack it, and scatter the assault far and wide. In this way many have their attention turned to it who scarcely knew of its existence in their country. Their curiosity becomes excited, and they seek to inform themselves on the subject. And when these attacks are so disastrously overthrown, the effect is to advance the cause sought to be overwhelmed. The more virulently the Buddhists attack our holy religion the better for it.

—The action of the late General Synod on the subject of foreign missions is especially encouragiug and inspiring. It clearly indicated a deeply felt conviction that a point had been reached in our work when an advance along the whole line had become imperative if a damaging retrogression would be avoided. It appeared clear, as never before, that the policy adopted several years ago had proved a success, even beyond expectation; that the prosperous condition reached was but the orderly growth and expansion of a wisely devised scheme; and that the outlook unmistakably forecasts a continuation of growth. The General Synod was deeply impressed with the conviction that if the Church would not prove faithless to the trust reposed in it by a gracious Providence, it must respond in largely increased interest and offerings.

—The Board has asked of General Synod an apportionment, to the several synods and classes, of a sum sufficient to bear the necessary expenses of our work. It had learned from sore experience that the method of *free will offerings* could not be depended upon. It could have no assurance as to the amount which would be available during the year. The apportionment plan has proved efficient in other churches, and in other branches of work in our own Church. And we hoped that it might be adopted in our foreign work. But the scheme met with only partial favor, and was only *tentatively* adopted. We are glad, however, in being able to say, that independently of the action of General Synod, several of our classes have voluntarily assumed a specified amount to be raised during the present year, and have apportioned it to the charges. May we not hope that most of our synods, at their meetings in the fall, will assume the several amounts *tentatively* apportioned by Gen. Synod, and apportion them down to the classes. There *must* be an increase of contributions if our work be saved from serious obstruction and damage. All the Board asks of the church is, that the debt be paid and it be placed on its feet, on a firm financial basis.

—Arrangements have been made by which the Secretary of the Foreign Board is prepared to furnish the *Centennial Medals* to pastors or canvassers at the rates fixed by the committee. The money is to accompany the orders. In view of the fact that the sale of these medals will be a source of revenue to the foreign missionary cause, we would specially commend them to the favorable consideration of all who love our Reformed Church, and are interested in her cheering history.

—We cannot too earnestly commend to the prayerful attention of all the readers of the MISSIONARY GUARDIAN the resolutions adopted by the General Synod, which as they appear on another page of this number, we

are able thus early to present to our readers. They indicate the keen sense which pervaded that body, of the immediate necessity of prompt and enlarged response to the restraining wants of our prosperous and at the same time suffering cause. With a full response to the call made in these resolutions the Board feels safe in reliance upon the continuance of the Divine blessing, to promise in the near future results which will make glad the heart of every lover of human souls, and of the upbuilding of the Redeemer's kingdom in Japan.

—In explanation of the resolution calling for an annual contribution of $35 000 for the next three years, whereas the Board in its report had asked for but $30,000, we would say, that the sum was increased by General Synod, so as to provide for the payment of the $10,000 which it authorized the Board to borrow on short loan, and at the same time secure a sufficient sum to meet the constantly increasing current expenses. Our work is constantly growing, and from the present outlook it will not be long before we will be under the necessity of sending out additional workers.

—Since the preparation of our Triennial Report, in which it is mentioned that 218 Sunday-schools had responded to the scheme for the support of our Sunday-school Missionary, twelve additional ones have been added to the list. We have now 230 out of 1513 reported three years ago. We ask again, Where are the 1283? Surely they have not deliberately concluded to have neither part nor lot in this scheme for winning souls. Have pastors and superintendents been negligent, or only forgetful? Supposing one-third of our schools are too weak and poor, we ought to have from 700 to 800 more.

The Foreign Helps the Home Work.

THE Anti-Missionary Baptists have decreased from a hundred thousand to thirty thousand. Before another century closes they will be a reminiscence—as extinct as the Dodo.

The year before the Foreign Society was organized, the receipts for Home Missions amounted to only five thousand dollars! This was the paltry sum raised from six hundred thousand people! The work was on the point of extinction, the flame flickered in the socket. Since that time the receipts have increased twentyfold, at least. As our thoughts and sympathies went out to Japan, to India, to China, to Turkey, to Africa, the work at home felt a new impulse. As missionary after missionary sailed to heathen lands, new life was imparted to every department of the work in our own land, and the work to-day has a magnitude and a moral grandeur that it never could have had if we had no part in the evangelization of the world.

It is when the heart sends the blood to the remotest extremities that the body enjoys good health. Some would collect it all to the heart. What would be the result? A blood-clot that would be as fatal as a bullet or a saber-thrust.

Some would call in every man from the foreign field. As well cut the leaves from a tree. The leaves are the lungs and the tree can not live without them. One might as well girdle the tree as cut off the leaves. What the leaves are to the tree, that the work of missions is to the spiritual life of the church.

Our own welfare and our duty are coincident. It is for us to aid to the extent of our ability in sending the Gospel of the blessed God into all the world and to every creature. By doing so we will build ourselves up on our most holy faith; we will make our own calling and election sure.—*Missionary Intelligencer.*

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence with reference to woman's work for missions is cordially invited. We shall be very thankful for items of news, official or otherwise, and for thoughts and incidents helpful or encouraging to our readers. Questions of general interest relating to this department will be gladly received, and answered to the best of our ability in these columns. It will be best, especially if early attention is desired, to address *all* matter for the Woman's Department to REBECCA HAMILTON SCHIVELY,
207 E. Washington St., Chambersburg, Pa.

A number of interesting particulars of the work of the W. M. S. G. S., at Reading, are passed by with slight attention, or altogether omitted in this number for want of space. Some of these will receive attention in the August issue of the MISSIONARY GUARDIAN.

W. M. S. G. S.

THE leading topic of interest for the present month, in this department, is naturally the "acts and proceedings" of the society known by the above alphabetic designation.

The city of Reading, Pa., "beautiful for situation," and a stronghold of the Reformed faith, with its thirteen congregations, has had its opportunity, and has shown itself equal to the occasion. Its hospitality was free and generous, and evidently most cheerfully extended to the many representative men and women of the Church who assembled there to hold the triennial sessions of the General Synod and the General Synod's society of missionary women.

The latter supplied the feminine element which, in days gone by, has been so notably lacking at the periodical assemblies of our church. A few ministers' wives used to be almost the only representatives of the sex present on such occasions, and they merely as visitors, received by special courtesy of the entertainers. If the organization of Reformed women for missionary work did no other service, it seems to us no small one to gather intelligent women from all parts of the country to look with the interested eyes of co-workers into the business of the Church; to hear and to take part in social discussions of its great questions; and in this way to obtain broader and more accurate ideas of its work, and those more vividly impressed than they could ever be by reading or by hearsay at home.

These women carry away with them fresh information and new enthusiasm, and become in their turn an inspiration to their families and their neighbors of the home congregations. As mothers, Sunday-school teachers, and leaders of young people's bands, they are better prepared to instruct the sons and daughters of the Church, and to lead them in new and more wisely-directed efforts for its extension; so that every such gathering sends forth many streams of wholesome influence, not only for present refreshment, but for the invigoration of the Church in future generations. The opportunities thus afforded furnish, we think, one of the best arguments that can be adduced for appoint-

ing the meetings of the women's societies, when practicable, at the same time and place with those of the synods and classes to which they belong.

The lady chosen by W. M. S. G. S. to report to the MISSIONARY GUARDIAN has sent us the following account.

MEETING OF THE WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD.

ON Thursday, May 25th, the Woman's Missionary Society of the General Synod of the Reformed Church in the United States met in triennial session in the First Reformed Church of Reading, Pa., Rev. H. Mosser, D. D., pastor.

Nearly forty delegates, representing many states in the Union, were present. These women, actuated by the same desires and inspired by the same motives, came to this place as a common sisterhood, to deliberate on the plans and methods which would be most effectual in advancing the great cause of missions. How fitting, then, that the very initiative of this meeting should be a Consecration Service! Mrs. M. E. Whitmore, President, conducted this service. A deep spirit of consecration and earnestness characterized the words, prayers, and hymns of praise of these devoted women.

After the appointment of Mrs. S. O. Eggert as Assistant Secretary, and Mrs. D. E. Albert, Mrs. C. Snite, and Miss Kate Giller, as Committee on Credentials, the delegates were enrolled, and the various committees appointed by the President, as follows:—

On Reports and Statistics:—Mrs. S. J. Houtz, Miss Kate Laux, Mrs. W. H. Shultz. *On Finance:*—Mrs. Nettie Anthony, Miss F. M. Richardson, Mrs. W. A. Kifer. *On Reports to Periodicals:*—Miss Bessie Brewster, Mrs. G. F. Bareis, Mrs. S. E. P. Mosser, Mrs. F. M. Shults, Mrs. S. J. Houtz, Miss Jennie S. Clever, Miss Richardson. *On Nominations:*—Mrs. D. W. Gerhard, Mrs. F. M. Shultz, Miss Clever. *On Resolutions:*—Miss Emma E. Zerbey, Mrs. M. G. Heitshu, Mrs. C. U. Heilman.

The Committee to Formulate Plan of Work, Mrs. S. E. P. Mosser, Chairman, presented a full report, which was adopted with but few amendments. This committee urged the necessity for more thorough organization along all lines of missionary activity.

The Treasurer's Report was one of the most interesting features of this meeting. Her report and those from the classical societies show that over ten thousand dollars have been raised during the past three years for the various missionary interests of the Church.

A request from the General Synod's Board of Home Missions, through its Committee on Unification of Work, Rev. D. S. Fouse, D. D., Chairman, that the Woman's Society of General Synod should, during the ensuing year, raise and pay into the treasury of that Board the minimum sum of four thousand dollars, to assist the Board in its work among the Hungarians and for other missions, was favorably received, and the amount apportioned among the different Synods.

The pledge to support Miss Mary Hollowell in Japan was continued.

An invitation from the National Council of Women to the W. M. S. of General Synod to connect itself with that body through a representative was

received and accepted. Mrs. Mary G. Heitshu, of Lancaster, Pa., was elected as the Society's representative.

The work of the committees was efficiently done, and aided much in expediting business.

The election of officers resulted as follows: President, Mrs. M. E. Whitmore, Frederick, Md.; Recording Secretary, Miss R. H. Schively, Chambersburg, Pa.; Corresponding Secretary, Mrs. S. J. Houtz, Orangeville, Pa.; Treasurer, Mrs. Nettie Anthony, Meyersdale, Pa. The presidents of societies of district synods are by the constitution vice-presidents of this society. The members of the Executive Committee, additional to the officers, are Mrs. S. E. P. Mosser, Lancaster, Pa.; Miss Kate Giller, Butler, Pa.; Mrs. S. B. Yockey, Xenia, O.; Miss Jennie S. Clever, Cleversburg, Pa.; Mrs. W. A. Kifer, Sioux City, Ia. The Publication Committee consists of Mrs. John F. Unger, 1006 Mt. Vernon St., Philadelphia, Pa.; Mrs. S. E. P. Mosser; Mrs. H. M. Kieffer, Easton, Pa.; Mrs. W. H. Shultz, Leavittsburg, O.; Miss R. H. Schively; Mrs. S. B. Yockey; and Mrs. S. O. Eggert, Massillon, O. Committee to receive suggestions concerning amendments to the Constitution: Mrs. S. O. Eggert, Mrs. John F. Unger, Mrs. G. Z. Kunkel, 21 S. Front St., Harrisburg, Pa.

On Thursday evening the Society was entertained by an address from Mrs. Moore, and a lecture on Japan, with stereopticon views, from Rev. Dr. J. P. Moore. A silver collection, amounting to nearly eighty dollars, was taken up, to aid in defraying the expenses of those missionaries in returning to their field of labor.

On Friday evening interesting papers were read by Mrs. A. M. K. Snyder, of Manor Dale, Pa., on "Woman's Work in the Evangelization of the World;" Mrs. M. E. Whitmore, of Frederick, Md,, President's Report; and Mrs. S. J. Houtz, Orangeville, Pa., "The Necessity of Women's Local Societies." A paper by Mrs. F. K. Witman, of Washington, D. C., entitled "The Status of Reformed Women Then and Now," was read by Mrs. D. W. Gerhard, of Lancaster, Pa.; a poem by Mrs. A. M. Heller, "His Presence," was read by Miss Bechtel, of Reading. Letters written to this Society by Miss Lizzie Poorbaugh and Miss Hollowell were read by the Recording Secretary.

This meeting of the Woman's Missionary Society of General Synod is a thing of the past, but its power and influence have gone out, and will make themselves felt in all parts of our beloved Church. "Behold, how great a matter a little fire kindleth!" May the heart of every woman in our Reformed Zion be so kindled with the love of her Saviour that she may be constrained to cry out, "Lord, what wilt Thou have me to do?" J. S. C.

THREE YEARS' WORK IN A NUTSHELL.

PERHAPS the most arduous and important task performed by the standing committees chosen at Lebanon in 1890, was that which devolved upon the Committee to Formulate a Plan of Work. From its report, presented by its chairman, Mrs. Mosser, may be gathered an interesting summary of the work of the past three years. This committee found its duty to be: First, the presentation of an object for which to work; second, the adjustment of the proportion of money to be contributed by each synodical

society; third, the regulation of the times at which, and the channels through which, these contributions should be made.

These problems were solved in order. First, it was found that the one object upon which all the women's societies of the Church seemed ready to unite their efforts, was the Girls' School at Sendai; and next, that for the support of an additional lady teacher in that school, each synodical society was willing to pledge its proportion: the Women's Missionary Society of Pittsburgh Synod, $250 per annum; the Women's Missionary Society of Ohio Synod, $100; the Women's Missionary Society of the Synod of the Interior, $100; and the Women's Missionary Society of the Eastern Synod, $400. The women of other synods not being organized for missionary work, with the exception of the one classical society then existing in Mercersburg Classis, Synod of the Potomac, no definite apportionment of contributions among them could be arrived at. But, thanks to the pledges above specified, it was practicable for the Foreign Mission Board to send out another missionary teacher; and Miss Mary Hollowell being selected by that Board, her outfit and transportation were the gift of women of the Eastern Synod, being made up by five-dollar contributions. She sailed for Japan in October, 1891.

Owing partly to the lack of unification in the Home Mission work of the Church, the contributions of the different synodical societies to that cause could not be brought to focus on any one centre.

Out of this state of affairs grew a preamble and resolutions, recommending: First, the assumption by the W. M. S. G. S., of the support of Miss Hollowell, so long as she could remain their missionary; second, that district synodical societies should, for the time being, contribute their Home Mission funds as might be designated by the societies of their synods; third, a systematic payment and reporting of funds by congregational societies to classical, and by classical societies to synodical; the societies of district synods to pay their moneys to the Board, and to report all such payments to the Treasurer of W. M. S. G. S.; fourth, that part of the funds of mixed congregational societies should be asked for by lady members, to be used through their classical W. M. S.; and fifth, that each W. C. M. S. should make its financial correspond with its classical year, and complete accounts accordingly.

This is the plan upon which, with some minor irregularities, the work has been carried on for the past three years. Interest has increased and organization spread, until at length the suggestion was made that the W. M. S. G. S. might assume the whole support of the Girls' School at Sendai; and the second set of resolutions contained in the report of the Committee on Plan of Work, begins with one to that effect. To this, however, the Society declined, for the present, to pledge itself, in view of the changes now taking place in the management of the school; but it continued its engagement as to Miss Hollowell.

Of the remaining resolutions, one urges the organization in all congregations of juvenile missionary societies and girls' auxiliaries; another recommends the missions among the Hungarians to the attention of district synodical societies; a third calls the attention of classical societies to the advisability of using surplus moneys in the creation of Building Funds; and the last recommends the W. M. S. G. S., for at least one year, to publish monthly "sufficient missionary matter to provide instruction and service for a woman's congrega-

tional missionary meeting of one hour's length, and a like service for a children's meeting of the same length; these leaflets or programmes to be sold at a nominal cost, after the first free distribution." All of the last-named resolutions were adopted.

PUBLICATION COMMITTEE.

Through its efficient chairman, Mrs. John F. Unger, this Committee presented a verbal report. It has published 5000 copies of the Report and Addresses delivered at the last triennial meeting of W. M. S. G. S., which have been freely distributed throughout the church. Instructive leaflets have also been published. We hope to have more to say in our next issue concerning the work of this very important committee.

AN IMPORTANT RESOLUTION.

A RESOLUTION that should be emphasized is one passed by the W. M. S. G. S., directing "each classical and synodical society to send a full report *annually* to the President of the Society of General Synod." This is a matter which should not be forgotten or neglected; without such regular reports, it is impossible to keep full records of the work done. Not only is it interesting and encouraging to have such records, but they are very necessary to the proper carrying out of the purposes of the society. The "Tabulated Form" for reports makes the work easy for both the society reporting and the President who receives the report. It will be well for officers of Synodical and classical societies to see that they are supplied with these forms.

THE CHURCH COLORS.

DELEGATES to the W. M. S. G. S. at Reading were distinguished by ribbon badges of the German colors, red, gold, and black, fashioned by the deft and willing fingers of the Young Ladies' Guild of the First Reformed Church. The significance of those colors was the subject of discussion at some of the hospitable homes of that city, during the meeting. Some explanations were suggested, but none that seemed to be supported by any historical authority. The church of the Prince of Peace could hardly adopt these colors under the interpretation of a German war-poet,—

> "Powder is black, blood is red,
> And the flickering flames are golden,"

unless as an allusion to the sufferings she has undergone through persecution. Yet surely there must be some higher symbol connected with those glorious hues. Several questions arise here. When and why were those colors chosen for the flag of Germany? Do they belong to our branch of the church only, as being *German*, or is there an ecclesiastical significance, for which they would be worn also by the Dutch or French Reformed?

Will any of our readers give us information on this subject, or direct us to any authority whence it may be obtained?

—A check just received from Mrs. Anna M. Magee, treasurer of the Women's Missionary Society of East Pennsylvania Classis, swells the amount paid on their Church-building Fund to $314.66. Well done. W.

WOMAN'S MISSIONARY SOCIETY OF SOMERSET CLASSIS.

THE Woman's Missionary Society of Somerset Classis convened in the Mt. Zion Church of Mt. Zion Charge, Rev. A. J. Heller, pastor, on Thursday, the 8th of June, at 7.30 P. M.

The opening services were conducted by the pastor, assisted by Mr. Ellis S. Hay, a student of theology in the Seminary at Lancaster, and a former member of the congregation. A sermon by Rev. S. C. Long, of Glade, Pa., on the words, "Occupy until I come," followed, which was received with marked interest. At the close of the services the Society adjourned to meet the following morning at 9 o'clock.

The election of officers came first in order after the devotional exercises on Friday morning, which resulted in the re-election of Mrs. Nettie Anthony, President; Mrs. J. S. Wagner, Vice-President; Miss Annie Zufall, Recording Secretary; Miss Maggie Knepper, Corresponding Secretary and Miss Anna M. Poorbaugh, Treasurer. The last three were also re-elections. Only four societies presented regular reports. These were quite favorable, showing that the work progressed steadily during the last year. The number of delegates was not as large as on former occasions, but the meeting was an enthusiastic one. The business was conducted with spirit and dispatch, and the best feeling prevailed throughout. The brethren, Long, Heller and Hay gave their aid, in the form of short addresses and also counsel and suggestions on various topics, when requested. Not only were strong appeals made in behalf of foreign missions, but the cause of our needy home missions was brought close to the hearts of the women there, who responded by giving $10 at once to the Church at Hyndman, which is within the bounds of our Classis, and in sore need. The President, who was a delegate to the W. M. S. G. S., read a very full and graphic report of work done at that meeting, and of the requirements for the year which lies before us.

With this session, which was largely attended by the members of the congregation, the meeting closed. The next meeting will be held at Rockwood, Pa., on the second Thursday in June, 1894. A. M. H.

SOME THINGS PLEASANT.

THE proceedings of Wyoming Classis have been well reported; but two very pleasing things occurred, that others might profit by, were they emphasized. The invitation to meet at Wilkesbarre came in an official letter addressed to the President, at least three weeks before our meeting, and of course had the preference of the three invitations. This is not the first invitation of like character, but the first time public mention has been made of it. We cannot vote amiss upon such an invitation, for when it comes as an action of the Society we know of a certainty we will be welcome. Very often delegates do not like to assume all the responsibility, and therefore we are sometimes obliged to refer the place of meeting to the Executive Committee.

The other was the agreeable surprise of $59.65 which the Pastor of Conyngham presented to us in behalf of his (St. John's) congregation, which made it the banner congregation in the Classis this year. All honor to the pastor and the young solicitors. Would that others would go and do likewise; or, better still, organize women's societies for permanent work. S. J. H.

THE CHILDREN'S PAGE.

The Lord's Money.

BY MRS. M. E. SANGSTER.

"Bertie, isn't this a shame?" cried little Casper Hall, as he held up a silver quarter.

It was a bright quarter, and at first sight nothing seemed wrong with it; but closer inspection showed that it had been bored, and the hole carefully filled up.

"They wouldn't take it where I bought my slate," said Casper ruefully, "and then I tried to pass it at the candy shop; and when I offered it to the car conductor he was quite cross, and asked me if I didn't know how to read, pointing to a notice in big letters, 'No mutilated coin received here.' What shall I do with it?" finished the little fellow with a sigh.

"Who gave it to you?" said Bertie.

"I do not know: it is part of the change I had from Uncle John's Christmas gift."

"Well, you must be sharper next time. Now, if I were you, I would put it into the missionary box. The Society will work it off somehow."

"But I don't want to put a whole quarter in the box."

"It is not a whole quarter, it's a quarter with a hole in it, and nobody'll take it from you. You may just as well get rid of it in that way as any other."

Bertie and Casper were in the library, and thought themselves alone; but just on the other side of a curtain which divided the room from the parlor, their little cousin Ethel was sitting. As Casper moved towards the mantel, where the missionary box stood in plain sight, Ethel drew the curtain aside and spoke.

"Boys," she said, "I did not mean to listen, but I could not help overhearing you. Casper, dear, don't drop that quarter into the box, please."

"Why not, Ethel?"

"The *Lord's* money goes into that box."

Bertie looked up from his Latin grammar; the little girl's eyes were shining; and her lip quivered a little, but she spoke gravely:—

"It was the lamb *without blemish*, don't you know, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room, you wouldn't like to say, 'I give this to Thee, because nobody else will have it.' It was gold, frankincense and myrrh the wise men offered the infant Jesus."

The boys drew nearer Ethel. She went on:

"It isn't much we can give to Him who gave Himself to us, but I believe we ought to give Him our best. Excuse me, but it seems mean to drop a battered coin into God's treasury, just to get it out of sight."

Casper and Bertie agreed with Ethel. They were about to do wrong for want of thought. Are there not older people who should remember that the Lord's money ought to be perfect, and of our best?—*Christian Giver*.

O do not stand with idle hands,
And wait for something grand,
While precious moments slip away
Like grains of shining sand!
But do the duty nearest you,
And do it faithfully,
For stepping stones to greater things
These little deeds shall be.

JAPANESE books begin at the back and read down the page. A little Japanese boy learning to read English, called it "crab-language," because it goes sidewise instead of down the page.

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OVER $100,000.

THE General Synod by adopting the report of the Committee on Foreign Missions agreed to pay next year for that purpose the sum of $40,000. The Home Board will need fully that amount to carry forward its work. In addition to these sums the German Boards will require quite an amount for their work. Then the Church Extension Boards must have funds to carry forward that particular department of the mission work. Adding together these sums, we find that there will be required an amount during next year, exceeding considerably $100,000. This will be still less than fifty cents per member for the entire Church. It should be a matter of pride for the members of our church that we are coming up a little nearer to what we can and ought to pay for the extension of the work. There should be a great willingness on the part of the Church to pay this sum. There should be no difficulty in raising the money. There will not be if the pastors and their people are united in the work and determined that it shall be raised. When the year closes and it is found that this large sum has been raised, it will be a matter of thanksgiving by all. F.

THE SUMMER VACATION.

WHAT has the pastor's vacation to do with missions? Much every way. When the pastor takes his annual outing matters sink to a very low level in the charge. This is usually the case, but not always. The Board of Missions has good reason to dread the summer vacation from the fact that the quarter ending September 30th, usually leaves a deficit in the finances of the Board. We are just entering upon that important season of the year. No matter how much fault people may find with the pastor, still it is a fact that when that important personage takes his departure for only a few months, the whole congregational machinery likely stops. It may be well for the congregation as well as the pastor to take a rest, but some lines of church work are sure to suffer. The Board has experienced something along this line in the past. Last summer there was a lack of funds when the third quarter came to a close. The pastors may take their vacations; the missionary societies may go into a quiescent state; no efforts may be made to send in mission funds; but the time of the missionaries goes right along. When the quarter ends these men want their pay, and then it is that the Board begins to realize what havoc the summer vacation plays with the missionary work of the Church.

We only wish to sound the warning in good time. There is no use of lamenting when the deficit is upon us. Better prevent it if possible. Good pastors, we pray you that you see that a fair sum on your own apportionment is paid before the vacation is taken. If this were done by all there would be no trouble about the salaries for the missionaries. It also happens that many charges do not make any effort to pay the apportionments or any part of them until half the year is past. It would seem that this should make no difference, as in that event the Board would only get the more during the latter half of the year. But the trouble is just this: in trying to raise a large sum in a short time, there often occurs a deficiency and the Board is short just so much. Brethren try and send in all the funds possible before the summer vacation, and the Board will try to keep even with the missionaries. F.

SO VERY WEAK.

A GOOD brother of the East in speaking to us about the Church in the West, lamented the fact that we were "So very weak" in the western portions of this great country. Then, in the honesty and simplicity of his soul he went to work to recount our mistakes and lack of activity and want of tact, and so on to the end of the chapter. We stood by and heard the doleful story to the end. We had little to say. What could we say? There was truth in what the good brother said. But there was little in what he said that would set a man to work or give him renewed courage in the work of the Church. We could not but recall a little incident that occured while we were in the army. After the second battle of Bull Run our regiment was sent from Fairfax Court House toward Vienna. The Confederates, knowing that part of the country a good deal better than our men, got between us and Washington. We found ourselves hedged in on all sides as we supposed. The night was dark. Only those who have been in such a predicament can appreciate one's feelings under such circumstances. Our Lieutenant Colonel, who is now an old man of eighty years, went along the line of the regiment and in a low voice gave the command—"Steady, boys, we will soon be under the protection of gunboats." Of course there were no gunboats within a hundred miles of us; but the calmness of the old Colonel did much to cheer up the men, when they felt their weakness being surrounded by the enemy. We confess that we become tired by continually hearing of our weakness in the West. We are weak only in comparison with some others, that is all. But it seems to us that we lose sight of the main question after all. It is not a question of great numbers, but it is a question of the salvation of souls. What if our congregations are not as numerous as we might wish them to be, is it yet not true that in the particular communities where these congregations are found they do as much for the salvation of souls as other congregations? And that is the main thing after all. In that sense we are as strong in the West as the Church is in the East or even as other churches are. But are we really so weak in the West? We contend that compared with efforts put forth and the means used, we stand as well in the West as can reasonably be expected. It is less than eight years since the Boards in a united and earnest way laid hold upon the work of the West. Spasmodic efforts were put forth prior to that time,

but no general and united work was entered into for the establishment of our beloved Zion in the rapidly growing West. Indeed it is less than two years ago that the *scatteration* policy was given up in the West, and all the missions came under one strong Board. Absolutely the short-sightedness of the former policy was amazing, but it was so and there is little need of lamenting about it. Those of the East, where is found the strength of the Church, could not then, and cannot now, fully appreciate all this, but those on the ground can and do. We can only be thankful that we have as much as we have and can now confidentially look to the future for much greater and better things. We believe that in ten years from now we will look back and wonder why we were ever so blind, as a Church, as to pursue such a policy. Yet, in a sense, we are weak in the West. In another sense we are strong. And the latter is of far more account to help us along, than the former is to keep us in the back-ground. We are strong in the willingness of our people to work, as well as in their liberality. We are strong in the enthusiasm of our ministers, and in the progress the Church is making. It cannot be denied but that we are building up some strong charges and are now laying the foundations for others of like character. The work will grow proportionately much more rapidly than heretofore. What we need is to quit complaining; not to weep any longer over lost opportunities, but go into the work and create other opportunities, perhaps even greater than those supposed to be lost. Let us try this latter policy for the future. F.

THE MISSIONARY GUARDIAN.

IT is only necessary for one to go among our churches to be convinced of the influence the church periodicals have upon those who read them. Here is a family in which you find the *Christian World* or the *Messenger*. It may be, as is sometimes the case, that both of these papers are found in the same family. Yonder is a family with a beautiful home, with pleasant surroundings, with everything, indeed, seemingly, necessary to make life comfortable. Yes, so far as the outward comforts are concerned. The second family may have more than the first. You enter these homes. You are kindly received in both. Both are members of the Reformed Church, and seem to love their church. In the first you find all, or nearly all the church periodicals. In the second none of these are found.

Just such instances have occurred to us many times within the last half-dozen years, in our travels up and down through the church. We will be excused when we say that we found a vast difference between such families—and the difference in *life* and *spirit* we firmly believe, has been just the difference which is produced by the *reading* and *non-reading* of the church papers. The reading family is intelligent in matters pertaining to the church. Being intelligent on these points, they are also interested. When any of the claims of the church are presented they receive the thoughtful consideration of that family. True, it may be, that the family cannot help much—but help will be given if possible. Even the *refusal* or *inability* to give will be an intelligent one. In the case of the other family there is simply ignorance on all matters pertaining to the church. Their membership in the church is often more a

matter of tradition than intelligent life. With this family there is lacking a something which one can feel more easily than explain. But there is here to be observed what one observes everywhere else—namely, that intelligence and interest come as the necessary result of study and activity.

And what else so educates in the line of church work—and what so awakens activity in the same direction, as the careful reading of the church periodicals? Reading these one comes in touch with the work outside of his own immediate congregation, and becomes correspondingly enthused in the general work.

Here, then, is the mission of the MISSIONARY GUARDIAN. It is the missionary magazine of our own beloved church. While it tells, to some extent, what others are doing, it tells especially what we are doing in the missionary line in our own Church. That is its mission, and that is the reason why our prople should read its pages first,—and after that all else that they can read.

A good brother told us, that the GUARDIAN does not compare at all with the *Missionary Review of the World.* Certainly not, and if it did in the sense that it were a publication like that "Review," it would not be suited to our Church at all. And, indeed, just as little is that Review suited to the Presbyterian, Lutheran, or any denomination. That is a Review giving a general scope of the missionary work all over the world. And every reader of it must confess that some of its numbers are pretty dry reading—Such as would not be suited to the common people at all. And it is a fact that that Review is taken largely by ministers in all denominations, and by a certain class of readers in all churches. The GUARDIAN, we repeat again, is primarily for our own people. They need to know what is being done in our own church for the extension of Christ's kingdom. A little news should be given of a general character—that is, of the work in all lands—which it will be found it often does—but we want to know something of what our Foreign Board is doing in Japan—and what the Home Board is doing in this goodly land of ours. This should be given in the MISSIONARY GUARDIAN—and there you will find it. But I hear some one say, there is not much in it. That may be, but it is all that the church has to give—and one cannot be expected to manufacture missionary news, only to fill up a periodical. What news there is along these lines, we cannot expect the people to search out from among the mass of news in our general church papers. Here it is in a nutshell. Any one can see what the church is doing, and what she needs, and what she proposes to do in the future.

Yes, the MISSIONARY GUARDIAN has a field of great usefulness in our church. We need just such a periodical. It must be for the narrower limits of our own church. The general missionary periodicals have their place. The GUARDIAN must have its sphere within our own church. There is no force in saying that one prefers some greater and more comprehensive paper in the same line. Let him have it—but along side of it let him take the GUARDIAN, which comes down to the every-day affairs of missionary work within our own church. The trouble is that some of us are continually trying to spread ourselves all over the world, whereas we could do much more if we were to confine ourselves within the limits wherein God evidently intended us to labor.

There are ministers who have on their tables, *The Independent*, the *Christian Union*, *The Christian at Work*, who get only one of their own church papers. Is it any wonder that, while these men can speak intelligently (or think they can) on the line of religious subjects of the day—they are woefully deficient in their knowledge of what is going on in their own church? Were it not better for us to be somewhat posted on affairs in our own church—yes, as well posted as possible—and then look out upon the broad world around us, as much as time affords? We still feel that the GUARDIAN has a mission. Its pages should be read by our people. It will give them a better idea of the renewed work going forward for the spread of our beloved church, and the spread of Christ's kingdom. It can be, and should be, greatly improved, as doubtless it will be. The importance of its wide circulation cannot be too urgently insisted upon. F.

A JAPANESE MISSIONARY.

A FEW days ago a man came to Sendai who is attracting much attention in Japan now. His name is Gunji, and he has been a lieutenant in the Japanese navy. Japan is beginning to become painfully conscious of the smallness of her territory, and hence has commenced to look around for places to colonize. And the reason why this Lieutenant Gunji now has so many eyes turned upon him is because he is on his way to start colonies on the Chishima, or Kurile Islands—a string of islands that extends north from Hokkaido to the southern point of Kamtschatka. These islands, with the exception of a few of the most southerly, are uninhabited. These islands it is now proposed to settle. Lieutenant Gunji takes with him about one hundred men—men whose term of service in the navy has expired, some farmers, and a few others. With these it is proposed to make a start. They intend to support themselves by hunting, fishing and agriculture.

When Lieutenant Gunji stopped along the coast near Sendai for some repairs to his ship, the leading men of Sendai prevailed upon him to visit the city. He recived a royal welcome. Both the Higher and the Lower Government Colleges turned out in a body to meet him, and a great banquet was prepared for him.

Previous to his coming north, however, he had met a Mr. Miyajima, whom Rev. Oshikawa had baptized a few years before, and who is a most zealous and active Christian. This man spoke about Christianity to Lieutenant Gunji, and urged him on his way north to meet Rev. Oshikawa. Upon his arrival in Sendai a meeting was arranged between the two men, and Brother Oshikawa spoke to the man about the things of Christ with all earnestness. The hour for the banquet in honor of the Lieutenant arrived, but still Oshikawa talked, knowing that it was his only opportunity. For one hour the man allowed himself to be detained from the banquet, his friends at the banquet meanwhile becoming aware of the cause of the delay. It was a bold stand for the man to take, knowing as he did what opposition there is to Christianity among just such men as had tendered him the banquet. Toward the close of the interview Rev. Oshikawa, seeing that the man was deeply impressed, offered to send an evangelist right along with him. The Lieutenant asked, "Have you a man

to send whom you implicitly trust?" Alongside of Rev. Oshikawa sat one of our theological students, Mr. Dengoro Takahashi, who had acted as messenger between the two men, and Oshikawa answered, "Yes, here is one." Gunji said, "All right, I will take him."

The presence of Mr. Takahashi seemed providential. He is a young man who is sincere to the very core, straightforward, fearless, simple in his habits, strong in body, and amply able and willing to endure hardships. During the whole of the past cold winter he went about walking on his clogs with bare feet, spending all the money he could possibly spare to feed some wretchedly poor in whom he interested himself, and to whose temporal and spiritual wants he ministered with equal faithfulness. About his willingness to go with Lieutenant Gunji there was no question. He at once consented, and his teachers gave him permission to go, with thanksgiving to God.

The necessary preparations were quickly made. The students and many other friends took a deep interest in his going, and helped provide for his outfit and his first year's expenses; for there is little hope of being able to communicate with him either by mail or otherwise within a year. A number of impressive farewell meetings were held that forcibly reminded the missionaries of the time when they received their farewells on leaving their native land. Finally, all being ready, Mr. Takahashi at 6.25 o'clock in the morning took the train at Sendai for Hakodate. Nearly the whole school was at the station to see him off, and a cheer went up from the students as the train moved away, many a heart following him with a prayer, and with the fear that perhaps they might not see his face again. At Hokodate, Mr. Takahashi joins Lieutenant Gunji and his party, and sails with them in their small sailing vessels to the bleak northern islands.

What the outcome will be, of course still remains to be seen. But one thing is certain, and that is that one of our young men is showing a missionary heroism that will not be without its good influence not only upon our school, but upon Japanese Christianity in general. It is also evident that the Spirit of God is with us in our humble efforts to raise up a native ministry, and is working mightily in the hearts of our young men. The sending of Mr. Takahashi has attracted wide attention. The Buddhists, in order not to be outdone by the Christians, promptly sent one of their best young men from the central Buddhist University, at Kyoto, to join the expedition too, and the night after Lieutenant Gunji decided to take Mr. Takahashi he was kept from sleep all night long by Buddhists who labored with him trying to dissuade him from his decision. May the Lord bless this new opportunity for the extension of His blessed kingdom in this land. D. B. SCHNEDER.

"JOHN 3, 16: PERSONAL OFFERINGS."

IN conversation with an earnest layman of our Church, whose heart is in ardent sympathy with our foreign work, the course of remark turned to the measure of success which has crowned our Sunday-school scheme for the support of one of our missionaries. We rejoiced together in view of what had been effected in this enterprise, and could not but lament that but such a comparatively small number of schools had responded. Only about 230 out of 1513. We

felt that the number ought to be greatly increased, and very easily could be were our pastors to give the matter that heed, which we were persuaded their hearts would prompt, did they but pause to give the subject serious consideration. We are persuaded that there are scores of such in our Church, and that their failure in this regard is to be attributed rather to forgetfulness or a want of thought, than to a want of heart. Were we right in our conjecture? And may we not look for response even yet?

But, remarked our good brother, why might not a similar plan be productive of large results were individual members of the church or families to agree to make an annual *personal offering* to the heaven-ordained cause of winning Japanese souls to Christ? And taking from his pocket a note, he handed it to us, as the first installment of an annual *personal offering* to this blessed service. This is not to be in place of his usual gift to this work, but an additional pious offering that light may be made to shine in the dark places of earth.

In a communication in the church papers we invited others to join in this service of love, and already responses have come to hand. One of these especially impressed us, which we trust the writer will pardon us for laying before the readers of the MISSIONARY GUARDIAN. We, of course, withhold name, etc.

DEAR SIR:

I am a poor boy and have to work hard for my money. But I always try to give at least one-tenth of my small income to the Lord and His cause. So please record my name with a "John 3: 16. Personal offering" of $——, to be paid on June 1st of each year. I will give more than this if I can.

We trust the words of the Saviour will come to the hearts of many of his children, "Go thou, and do likewise." The Secretary at Mechanicsburg, Pa. will be glad to receive your communications. C

WOMEN AS RELATED TO HEBREW THOUGHT.

A paper read before the World's Congress of Representative Women, Auxiliary to the Columbian Exposition, on May 18th, 1893, by Mrs. J. F. Unger, Philadelphia, the delegate of the Women's Missionary Society of the General Synod of the Reformed Church, U. S.

THERE is frequently to be observed in human affairs, and especially in the sphere of God's relation and dealings with mankind, a keenness of satire that is astounding. And instead of God explaining, to the dullness of human preceptions, the apparent contradictions of such satire, it is frequently intensified, thus thrusting aside as it were, with scorn, the petty attempt of mere human reason, which would presume to sit in judgment upon things beyond its own sphere. Think of it! Man sitting in judgment of the God who created and upholds him. And yet that is just what is being done by feeble flesh continually, and never more so than in the present age. But the Almighty is not at the bar of Human Justice, before his creatures for judgment, but very much the reverse, and each one is continually liable to the dreadful summons, "Thou fool, this night shall thy soul be required of thee," and the proud spirit, stripped of its egotism and miserable self-conceit and self-sufficiencies stands before the "Great White Throne." Will it bow down even

there? Thinkest Thou thy proud spirit shall be forced against thy will? Never! That of Lucifer was not, shall thine? "But God's ways are not our ways, nor his thoughts our thoughts, and as the heavens are higher than the earth so are his thoughts above ours," and so that no flesh shall glory too long in His sight. He brings about the starting contradictions that frequently befall and dismay all human calculation, especially of the great in intellect who so often lose themselves in the wilderness of speculation and philosophy, to unravel the (to them) tangled skein, while He reveals Himself unto the trusting, simple, of obedient faith, and unto babes, in whose mouths He perfects the return of gratitude and praise. Hence we sometimes see the powerful master-strokes of the Divine artist, who is painting the great drama of human history, the true meaning of which requires the light of another world to reveal to human sight. In this wonderful drama, I should like to point out several of the seemingly incongruous figures, in the common experiences in some respects, of woman in her domestic and social relations and in Israel as a nation, and the "Sons of Ham" as a dark background, whose meaning and destiny are as yet so obscure and unrevealed. In some respects these three factors in history have had a common experience, though in other respects so entirely different, in the course of God's dealings with humanity, under a special dispensation of suffering and of judgment. Aye, shall I dare to say it, in this day of skepticism, concerning all conception of ideas of this kind, in the fancied security of the gospel of "sweetness and light," of these days, a *Divine curse;* and though our Father, God, like a true human parent, does not let His displeasure interfere with His eternal principles of justice, but knows how to bring forth out of suffering, sacrifice, affliction, even death, a far more exceeding weight of joy, recompense, comfort, even life that shall be everlasting, is a God of *Justice* as well as of Mercy. Shall we not trust Him for recompense? Do we not *know* that He is good, true, and faithful? But the rationalistic sentimentality of the day would magnify itself even above the wisdom and love of God Himself. Men and women imagine themselves more merciful than God Himself.

The principles of justice are regarded as relics of a bygone barbarism. O! that Elisha or John the Baptist, might come again, which possibly they may, to open the eyes of the inhabitants of earth that they might know and realize the kindling wrath of God at the increasing infidelity of his own day, when the judgments of God are culminating to a focus that already causes the hearts of many to fail as they see the cloud, perhaps not very perceptible to some, yet gathering ominously, that will surely ere long convince the children of men of their mistaken security.

But His wrath shall not always abide. For those who seem to have served in human history as a kind of altar and temple of God; at once both altar and sacrifice, as well as priest so fully summed up in the virgin-born Son of David and of God. Although their suffering, sacrifice and ministry for the salvation of men may not be ended, yet we can see a "a rift in the cloud." We see the dawning of a better day, when all curse shall be removed, when God Himself shall wipe away all tears from the eyes of suffering humanity, when the Glory of Zion shall again be revealed upon earth, when Ethopia shall spring aloft and drop his chains, and sons of Ham

shall no more serve his brother; for, for them the term of service shall have ended forever.

In that day, where shall we find woman? Do we not now see her lifting up her "eyes unto the hills whence cometh help?" Do we not already see her under the dawning of a "new day" that shall loosen gradually more and more the fetters and chains of the bondage of that curse that has held her all these ages "subject to the will other than her own, even as it was foretold?"

But this curse shall not remain, although it is not yet removed. Zion shall again rejoice, and woman shall arise, and like the torn and bleeding Church, both Jewish and Christian, whom she typifies shall arise, and put on the beautiful garments of her inheritance, and shine forth before an astonished world to take her normal, her rightful, true, restored, and redeemed place, honored and beloved, none daring further to molest or make afraid. For God shall bless us. God, even our own God shall bless us, and shall own and accept the sacrifice of obedience and suffering, and recompense each with such joy and gladness, and a glory that it hath not entered into the heart of man to conceive, which shall be revealed in us.

Awake, rejoice Zion, woman of Ethopia! thy King cometh! Ye who knew him not before, open your eyes, the scales will soon fall from them, and thou shalt see and adore, and thy sore trouble, now so great, shall pass away forever in the effulgence of the great restoration of all things. Dost thou see the "rift in the cloud?" Daughter of Zion! See! do not thy fathers even now own the very gates of them that hate and persecute thee, and soon, perhaps very soon, thine enemies shall become thy foot-stool, for they shall bear thee as eagles to thine own heritage. The highway is already being prepared for thee, the ships of Tarshish are already trimming their sails to carry thee, with all thy treasure to the City of Refuge where none dare to follow thee, nor persecute thee longer. Ah! soon thou and thy younger sister Judah will sit together at the feet of thy common Lord, even as did Mary and Martha, serving and loving together, in that sweet communion which shall never again be broken by sword or spear, for they shall be turned into plough shares and prunning hooks, to till the long withheld "Land of Promise," where the Master shall not again be torn from his loving disciples to be crucified, and when the risen brotherhood of suffering and dead manhood shall have come forth from the dust of the earth, in an effulgent beauty that shall make him worthy to sit down with Abraham, Isaac and Jacob, in the Kingdom of our God, and with the sisterhood of the saints in Glory Everlasting. And then shall *our* joy be full, in a ministry unshackeled, not of constraint, but only from the fulness of a love pure, as its Source, even the Spirit of God Himself, and in that purity forever free!

NOTE.—Mrs. Unger was requested to continue this subject in an extemporaneous address at a subsequent meeting, but was too late to deliver it, and has been asked to write it for publication by a number of delegates and others after the Congress should adjourn.

"The intervals of relaxation and amusement are the dangerous seasons for us. . . We must, then, be on our guard, that we be as faithful as possible to the presence of God."—*Fenelon.*

Home Missions.

EDITED BY Rev. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

Meeting of the Ex. Committee.

THE Executive Committee of the General Board met at the Boyer House, Pittsburgh, Pa., on Tuesday evening, July 11, 1893. The Executive Committee was there in full. Rev. T. J. Barkley is Secretary instead of Dr. Eschbach as heretofore. Rev. S. B. Yockey, D.D., is the other new member. Uusually the midsummer meeting is a burden on account of the extreme heat, but this year the weather was rather pleasant and the work less a burden. Nearly two full days were required for the work, and it was not easy by any means. The unfinished business coming down from the last meeting claimed the attention of the committee first. Then came the reports of the three Superintendents. In these reports were a number of items claiming the attention of the committee. The Church of the Stranger of West Philadelphia, Pa., was by recommendation of Bi-Synodic Board again enrolled as a mission to date, from October 1, 1893; at $500.

Treasurer Boush reported the purchase of a lot in St. Joseph, Mo., for $4750. All the necessary papers were ordered.

The committee voted a fund of $500 to Ada, Ohio, mission—five years without interest—first mortgage on property.

A communication from Rev. Sommerlatte asking for an increase of salary was referred to the German Synod of the East.

The bond of $10,000 of James T. Reber, as Treasurer of the Board of Home Missions was reported as properly filed.

The resignation of Rev. L. E. Coblentz as missionary at Altoona was accepted.

Superintendent Fouse was directed to make renewed efforts to sell the chapel in Lima, Ohio, and relocate that mission.

The Calvary Mission in Philadelphia was enrolled to date, from June 1, 1893, with Rev. Jesse String as missionary at $800 per annum.

A report was received from Mr. Moody, of Hungary, saying a little more time was needed in order to determine finally about the new Hungarian missionary.

In addition to the above there was a great deal of routine business done, and then the rolls were taken up and the quarterage allowed each missionary. To go through this long list requires much time and care so that no mistakes are made. The aggregate amount voted was $7,718.47. The Board was much gratified to know that there was sufficient money in the treasury to pay up in full.

This was a long session of the Committee, but the work was well done.

F.

A Good Work.

Some men can work for the Lord with their hands. Others do Him service by speech, by good works and by good example. Others again do something for Him by the means with which God has blessed them. Lately, through Rev. J. H. Prugh, D. D., of Pittsburg, and doubtless through his influence, Mr. Hanna, of Pittsburg, paid into the treasury of the board, the sum of $500 toward the salary of the additional Hungarian Missionary, which will soon be stationed at Pittsburg, Pa. In this way, Mr. Hanna is doing a noble work for the Lord. The outside

world recognized the necessity of more earnest Christian work among the foreigners who flock to our shores. The church should awaken to a deeper apprehension of her responsibility in this direction. F.

Appropriation.

Allegheny Classis at its annual meeting, made an application of $60 to explore the towns of Duquesne, Homestead and Walls, to see what might be done in the way of organizing congregations in these towns. Mr. Hay, of the Senior Class in Theological Seminary, at Lancaster, has been engaged in making the exploration. He reports fair prospects. The Executive Committee at its late meeting appropriated $50 additional for the same cause. These thriving towns should be occupied at an early day.

F.

From the Missions.

—On July 2d, the corner stone of the new church in North Akron was laid. The church will be of brick, and will be pushed to completion as rapidly as possible. This mission has been a success from its commencement.

—Rev. J. S. Keppel took charge of the new mission at Athens, Mich., on June 1st. Factoryville, six miles from Athens, is part of the mission. At this place a beautiful brick church was dedicated on July 2d. The outlook of this mission is very hopeful, and the missionary is much encouraged.

—Bro. Novinger, of the Hiawatha (Kansas) Mission writes, that efforts will now be made to repair the church on the outside. When this is done, that mission will have an exceedingly desirable property—as fine as any in that pleasant little prairie city of Kansas.

—At Barbarton, Ohio, the corner stone of the new chapel was laid on July 9th with an appropriate service. The financial panic has interfered somewhat with the progress of the work, but the chapel will be pushed forward with as much speed as possible.

—Rev. J. P. Hartzell, in February last, took charge of the Astoria Ill. mission. The field had no pastor for a long time, and the people were discouraged. Bro. Hartzell went to work with a will, and things are looking up. The church and parsonage at Summum have been repaired, and the Astoria Church will soon be overhauled. The Missionary Society has been reorganized, and the Sunday-school has been greatly increased.

—Rev. J. W. Love took charge of the Kansas City mission with the beginning of July. He will continue to supply Wichita until September, when a new man will take charge of the latter place. We hope now for better things at Kansas City.

—At Maquoketa, Iowa, they have an exceedingly active W. M. Society. These good women felt that they had much for which they should be thankful, and so lately they sent in as their contribution to the Centennial fund the snug sum of $30. Were all to do equally as well our treasuries would be overflowing. Bro. Harrington is is an active Missionary.

—Rev. N. H. Skyles having resigned the Jeanette Mission, a call was extended to Rev. R. C. Bowling, of Kittanning, Pa. Bro. Bowling would have accepted the call, but the Kittanning people would not give up their beloved pastor. We do not blame the Kittanning people, but Jeanette would like to have had Bro. Bowling; so would the Board.

—While writing up the news from the missions a letter was handed us coming from Hiawatha, Kansas, in which the

pastor states that the Sunday School at that place made a special offering of $15 for missions, so as to put the Board on better footing. Nobly done. Why cannot many others do likewise. Lately there have been sent to us small sums of money for missions from Endeavor Societies. All the contributions were special offerings and came from Endeavor Societies belonging to our missions. This is an evidence that the leaven is at work, and that it is only a question of time when the whole lump will be leavened. These societies are a blessing.

—The mission at Dakota, Ill., is without a pastor, and this is the only shepherdless mission in the whole Synod of the Interior—in fact the only one at this writing west of the Allegheny mountains. That is as it should be.

—Rev. W. H. Shults, of the Warren Ohio Mission, has given notice that he would resign the pastorate of the mission at the end of the present quarter, which ends September 30th, 1893. Bro. Shults has been a very efficient missionary, and the Board regrets the step he is determined to take. The field is about self-sustaining. F.

—At Tyrone, Pa., a mere beginning has been made, Rev. F. M. Line having been there but three months. Service is held in a hall, and the attendance as yet is small.

—Rev. Lewis Reiter, our missionary at Roanoke, Va., having married, the mission has now a pleasant social centre which will be helpful. Property having fallen greatly in price, a lot must now be bought for a church.

—Grace Mission, York, Pa., has good business habits. The classical apportionment is already paid in advance, $40 of it being for home missions.

—Woodberry, Md., will dismiss some of its members to form St. Stephen's (Rev. C. W. Levan's field). The offerings of the quarter for benevolence were $136.

—Rev. A. T. G. Apple of Washington, D. C., most gratefully reports fifteen additions at Easter, delightful centennial services and a happy moving into the new parsonage.

—The most important matter at Scranton, Pa., is the purchase of a lot about to be made with the aid of the Wyoming Classis and the Bi-Synodic Board of Missions. The site chosen is delightful.

—A net gain of thirteen at Steelton, Pa., Rev. H. H. Sangree, a son of the former missionary, has just taken charge of this mission; while Rev. M. H. Sangree has begun work in the eastern end of Harrisburg, Pa., holding service in a school-house. A Sunday-school has been organized.

—Amid many discouragements Rev. L. D. Steckel nevertheless reports progress in the work at Lykens and Tower City, Pa. Confirmed, 7.

—The offerings of St. Luke's, Lancaster, Pa., for home missions were $13 and for foreign missions $15. Additions at Easter, 7.

—Rev. A. B. Bauman is building up the mission at Harrisville, Va., the additions of the quarter being 10.

—The new parsonage at Concord, N. C., is almost finished and will soon also be almost paid, which means self-support for the mission in half a year from now.

—Rev. W. I. Stewart of Baltimore, Md., reports a large average attendance, church papers in almost every family, and a net gain of 9.

—The mission at Chambersburg, Pa., is enlarging its Sunday-school

room by an addition of 44 by 35 feet costing $1500, much of which will be paid by the school itself. Received at Easter, 31 members. Offerings for home missions $18, and for other objects $75.

—Out of a very weak beginning, Faith mission, Baltimore, Md., has come to have 147 members. Received during the quarter, 19. Offerings for home missions, $60.

—Of Burlington, N. C., the news is not so favorable, and one scarcely knows what is best to be done. At present the prospects are poor.

—One brother reports that the young people have deserted the mission because bad behaviour in God's house is disallowed; but surely those young people do not want the name of their mission told abroad, and so it is kindly withheld. Alas! But perhaps they are not members.

—A committee of Philadelphia Classis lately organized Calvary mission, Philadelphia, Pa., with Rev. Jesse H. String as pastor. New people are coming in, and the prospects are bright.

—At Phoenixville, Pa., the spiritual condition and the activity of the membership are very commendable. A Junior Christian Endeavor Society has been organized, and the several other organizations are found very helpful.

—The experience gained by Rev. J. P. Stein during many years in the ministry will serve him well in the management of St. Thomas mission in Reading, Pa. The membership during the first year has almost doubled. The morning service is German, but a change will likely soon be made. The missionary will forego a needed vacation, lest the work may suffer. One Sunday evening the gas failed, but lamps were quickly supplied and a delightful service was held. The young people hold an early devotional service on Sunday evening; and after the mid-week service half an hour is devoted to music.

—Prospectville, Pa., has a large attendance (one-third of whom are not members of any Church) with most commendable activity and liberality. Rev. A. H. Hibshman has done good work in this field.

—Half of those attending Bethel mission in Philadelphia, Pa., are not members, and the field is ripe. Catechumens, 10. Additions, 11. Finances good. Nearly five hundred pastoral visits during the quarter! Missionary Delaney, has a Ladies' Aid Society, a Band of Hope, and a Christian Endeavor Society. He begs for a new and large church on their lovely corner, that better work may be done. Oh for large-hearted, far-seeing wealth! What might be done!

—The mission at West Union, Oregon, is a very scattered field, one congregation at three preaching points. The people are very poor.

—Winchester, Va., shows new life and hope under the ministry of Rev. J. B. Stonesifer. The Classical apportionment has been paid in advance—well done! Additions, 5. Virginia Classis met there in June.

—The Mission in Seattle, Wash., is weak, but healthy. Additions, 2. Catechumens, 4. Membership, 24.

—The pastoral visitation and business activity of Rev. Henry Tesnow, of Messiah mission, Philadelphia, Pa., are bringing forth large fruits in membership and attendance. Additions this quarter, 38. The Sunday-school has a roll of 275, and more room is needed. If some friend or friends would give $200, the case could be met. W.

The Triennial Report.

Immediately after the close of General Synod, the Superintendent completed the Triennial Report, or rather the publication of it, and at this writing nearly 12,000 copies have been sent by mail and by express to about 150 charges throughout the Church. Only by experience will you ever know the labor and care—the counting, recording, tieing, weighing, marking, stamping and delivery—which this work cost.

About 3000 copies yet await orders. Send for them. Let them go into 3000 families, telling the story of our work. W.

Quarterly Meeting.

The Executive Council of the Bi-synodic Board met in the study of the Superintendent on June 19th. The session was a short one, as few items of business claimed attention.

The resignation of Rev. L. E. Coblent of Altoona, Pa., was reported, and the mission is as present vacant.

One hard problem was in reference to the mission at Scranton, Pa. They must build in order to grow, but ground is costly and quite beyond their reach. The Classis of Wyoming having authorized its trustees to borrow $2500 toward the purchase of a $5000 lot, in the hope that our Board would furnish an additional $2500, we struggled with the question for some time, and at length directed treasurer Nissley to furnish $2500 on first mortgage. But why pay so much money for the ground? Simply because in a city of nearly 100,000 inhabitants you cannot get a proper location for a small sum. Give the Board your confidence, brethren. This lot is a lovely site and cheap at the price to be paid.

The Board some time ago concluded to drop Burlington, N. C., after October 1st, 1893. The Superintendent received and laid before the Executive Council several papers asking that this be not done; but after careful consideration of the matter it was tabled until the next meeting, which likely will be in September.

The Church of the Strangers in Philadelphia, Pa., some time ago asked the General Board for enrollment with an appropriation of $500; and the General Board, after hearing a statement from the pastor, Rev. H. H. Apple, referred the matter to the favorable consideration of the Bi-synodic Board. The re-enrollment is from October 1st, 1893. W.

Tardy.

At the last meeting of the Executive Council of the Bi-synodic Board, the Superintendent had in hand only fourteen quarterly reports, a large majority of the missionaries having failed to be prompt. The blanks were mailed, about the first of June, and the first thing on the blank is a statement that the report is needed by June 15th; and yet twenty of these brethren had made no return even by the 19th, at least none was received. This cannot be considered satisfactory. Please be prompt. If we are to oversee the work, we want the reports. W.

Income of the Board for June, 1893.

Missions Direct, ...	$6406.20
Harbor Missions, ...	103.00
Church Extension, ...	157.00
Hungarian Missions	500.00
Total, ...	$7166.20

In the above report much is doubtless reported that came from the former Treasurer to Treasurer Reber, and was received during the previous month.

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts of the treasury for the month of June were $1339.06. For the corresponding month last year they were $2149.74, showing a falling off of $810.68. The $1339.06 are about $600 less than the current expenses for the month. Will the brethren please take notice of this fact?

—Our latest intelligence from Sendai informs us that the maximum number of students in the Tohoku Gakuin during the last year was 179.

—The Misses Poorbaugh expected to sail from Yokohama July 7th, and with a prosperous voyage we may expect them to reach San Francisco from the 20th to the 25th. They will travel across the continent by easy stages, visiting friends, taking in Chicago, and do not expect to reach their home in Berlin, Pa., until the latter part of August.

—We expect Rev. Dr. and Mrs. Moore reached Yokohama about the 10th or 12th of July, having sailed from Vancouver on July 27th. A letter from Vancouver, just previous to sailing, reports them all well.

—The acknowledgements of the American Board of Foreign Missions for the month of May shows the receipt of $17,609.68, in legacies.

—The total receipts of the Presbyterian Board of Foreign Missions for the year ending May 1st were $981,-709, leaving it free from debt and a small balance in the treasury. The aim for the present year is $1,000,000.

—Rev. D. B. Schneder has promptly fulfilled his promise by giving us a most interesting account, which will be found on another page of this number of the MISSIONARY GUARDIAN, of the sending of one of our theological students as an evangelist to the northern islands of Japan, which are now being colonized. His name is Mr. D. Takahashi. His education was well advanced when he entered our institutions, having once passed an examination for entrance into the Military College at Tokyo. He is the beneficiary of the Salem Reformed Mission Band of Allentown, Pa. He had not yet completed his theological course, but his special qualifications for a laborious and dangerous mission, and his willingness to enter upon it, together with the urgency of the call for a missionary to these bleak islands, impelled our Mission to send him. Thus is the Lord prospering our work, and addressing us with such urgent calls, that we cannot wait for the completion of the full course by our students. Another of our beneficiary students, Mr. Shida, has been sent to the west coast, where he is laboring as an evangelist. Three other students in the senior class in the theological department have their regular stations in the vicinity of Sendai, and a number of others are acting as helpers to our several missionaries in their evangelistic work.

—We recently received the names and photographs of two more girls in our Girl's School, for whom we desire to find patrons in this country. Any persons, or societies or Sunday-schools desirous of supporting a beneficiary in this school will please write us, and we will take great pleasure in sending them at once the name and photograph of the one assigned to them. The cost of support, as heretofore, will be $60 a year, payable semi-annually in advance.

—Our Mission has issued a regular

catalogue of our Tohoku Gakuin, and will mail copies to our brethren in this country. They will be found to be very interesting and instructive, as giving the full list and classification of the students, the course of study in the several departments, and the general administration and management of the institutions.

—The personal and general reports of our missions for the year ending May 31, 1893, recently to hand, are replete with cheering information. The Report of the Evangelistic Work was never more inspiring and encouraging. We will publish these reports in the Church Papers, so as to reach the widest possible circle of readers. And we do most earnestly hope and pray that the good news which God is thus sending us will inspire the home church with a zeal and activity for the wider spread of this blessed work, which it hitherto has not felt and manifested.

—During the year just closed, our Mission had stated preaching in thirty-five cities, towns and villages. In twenty-four of these ours is the only Protestant denomination at work. Our whole number of meeting places is forty-one. Seven new places were opened during the past year. The workers are mostly Japanese. Six ordained and seven licensed preachers have been regularly engaged. Besides these, eight theological students are in regular charge of places, as student evangelists, spending their Saturdays and Sundays in the work. There are in addition, two regularly appointed lay workers. There were some forty additions to the Sendai church during the year. There are, including Greek and Roman Catholics as well as Protestants, about one million Christians in Japan. Most of these are babes in Christ, but, as Brother Schneder says, some are giants.

—The number of scholars in the Girl's School has reached 51. Seven years ago it commenced with ten, and there is every prospect for its continued prosperity in even a greater degree than has crowned the labors of the past. During the seven years of the school's existence, there have been 146 girls as scholars in it. Of this number 62 were baptized before leaving, 6 are engaged in Christian work, and one is a regular employed Bible Woman. Of the original ten girls, all became Christians.

—Of the students in the Tohoku Gakiun, twelve were baptized during the last year, and thirty-nine are under special spiritual instructions. "The students hold services of their own in addition to the regular instruction and services. There are *fifty-two* young men studying for the Gospel ministry, and there are more to follow."

—Rev. Oshikawa's *Industrial Home* is going prosperously forward. Bro. Hoy says he can heartily recommend this noble enterprise to the prayers and confidence of God's people. There are 45 students in the Home. 34 of them are Christians, and 11 are seekers. Of pronounced unbelievers, there are none. In the original outfit of this Home, Rev. Oshikawa was necessitated to contract some indebtedness, $50 of which is still resting upon him. Is there not some Christian in the home church who will make the heart of this devoted brother glad by cancelling this obligation for him. He is doing a noble work in affording the indigent students an opportunity to earn in part, at least, the cost of their support, and thus contributes to the reduction of the expenses of the mission.

—A large number of the Triennial Reports of the Board of Foreign Missions still remain in our hands. It is exceedingly desirable to have them distributed among our members. Will not our ministers concern themselves to secure their distribution? Please inform us how many you can judiciously handle, and we will hasten to send them.

—A brother orders from us 41 centennial medals. How many shall we send you? Place them in the hands of your mission bands and your missionary societies, and you will be surprised to see how many they will dispose of, and thus replenish their funds for foreign missions. Is the centennial of the independent existence of our beloved church a matter of so small concern to you as not to be thought worthy of securing a memorial of it? Thousands of them can be disposed of if they are offered to our people.

A Poor Woman Did It.

Sarah Hosmer, of Lowell, Massachusetts, a poor woman living in an attic and working with her needle, on six different occasions saved fifty dollars and sent it to educate a native preacher in Oriental countries; and when she was borne to her rest, six men were preaching in foreign lands whom she had helped into the ministry.

—"Oh! proud and self-sufficient America, glorying in thy boundaries, and resources, and gathering populations, and teeming enterprises, '*who maketh thee to differ from another? and what hast thou that thou didst not receive and if thou didst receive it, why dost thou glory as if thou didst not receive it?*'"—*Foreign Missionary.*

"Every field of labor and every age of history repeat the testimony that there is something in missionary work, that both demands and develops the highest type of manhood and womanhood."—*A. T. Pierson.*

"Who were our fathers but heathens reached and conquered by the gospel? What is this civilized land of ours but a trophy of the Cross of Christ?"—*Matthew Simpson.*

"So shall they fear the name of the Lord from the West."—Is. 59: 19.

"The Bible rightly used is a book of freedom.—*F. W. Farrar.*

—The recent discussion about the annexation of Hawaii to the United States renders especially timely the leading article in *The Missionary Review of the World* for July, on "The Islands of the Sea," a *resume* of the Missionary enterprises in the Pacific Islands, which have been in many cases so marvelously successful. The author is the Rev. Samuel McFarlane, LL.D., F.R.G.S. Another article in the same number on the "Evangelization of the Islands of the Pacific," written by Rev. Eugene Dunlap, is of special interest. Another article in the same number, which will be read with general interest during hot weather, is the leading article in the department of Monthly Concert of Missions, entitled "Circumpolar Evangelization, or the Moravian Missions in Greenland, Labrador and Alaska," by the Rev. J. Taylor Hamilton, D.D. All the departments, as usual, are full of interest and timely articles.

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Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence with reference to woman's work for missions is cordially invited. We shall be very thankful for items of news, official or otherwise, and for thoughts and incidents helpful or encouraging to our readers. Questions of general interest relating to this department will be gladly received, and answered to the best of our ability in these columns. It will be best, especially if early attention is desired, to address *all* matter for the Woman's Department to

REBECCA HAMILTON SCHIVELY,
207 E. Washington St., Chambersburg, Pa.

W. M. S. G. S.

REPORTS AND STATISTICS.

IT would be of interest, if space permitted, to give the full report of the committee appointed to receive and arrange the statistics of the classical societies represented at the meeting of W. M. S. of General Synod at Reading. As we cannot do this, we will cull from it some of the most important particulars.

Twenty classical societies were represented by delegates; eight in the Eastern Synod, viz:—Schuylkill, Lancaster, East Susquehanna, Wyoming, Philadelphia, Lebanon, Goshenhoppen, and East Pennsylvania; three in Ohio Synod, viz:—St. Joseph, East Ohio, and Tuscarawas; three in Pittsburg Synod, viz:—Westmoreland, Allegheny, and Somerset; four in the Synod of the Interior, viz:—Lincoln, Illinois, Kansas, and Iowa, and two in the Synod of the Potomac, viz:—Mercersburg and Juniata.

The sum of all contributions reported was: to Home Missions, $5245.81; to Foreign Missions, $4160.74; to miscellaneons objects, $1792.41; making a total of $11,198.96. A few of the societies having reported their contributions per annum, instead of the amount for three years, the true total would probably be several hundred dollars more.

The report of congregational missionary organizations is not full, several classes having omitted giving the number within their bounds. The whole number reported is 182 congregational societies, besides 13 distinctively women's, and 9 mission bands. Yet even this meagre showing indicates progress,—the number of congregational societies reported in 1890 having been only 126. Of the classical societies represented, nineteen are exclusively women's organizations; one—the M. S. of Juniata Classis,—is mixed. Besides these twenty classes, seven others are organized for missionary work; West Susquehanna Classis, Eastern Synod, has a mixed society; and there are women's societies in Tiffin, Miami, and Lancaster Classes, Ohio Synod, and in Wichita Classis, Synod of the Interior. Clarion and St. Paul Classes, Pittsburg Synod, also have societies.

In 1890, only sixteen Classes were organized for this work. These statistics clearly demonstrate the truth of the remark in the report of the com-

mittee on Plan of Work, that "some good work has been done, and interest is spreading." If the interest continues spreading at the same rate, by 1896 we shall be able to count forty-five classical societies; that is, one in nearly every Classis in the United States. And why not in *every* one?

It is matter for regret that we have no increase in the number of Synodical societies to report. What is it that "lets?" Whatever that may be, which, masquerading under the respectable appearance of conservatism, hinders the symmetrical development of the work, we humbly venture to believe that in God's own time, that which "now letteth" shall be "taken out of the way."

SUGGESTIONS FROM GENERAL SYNOD'S BOARD OF HOME MISSIONS.

IF, as was feared in the inception of our women's societies, there has been any disturbance in the flow of contributions through the usual channels towards the mission work of the Church, we cannot but think that all deficiencies so occasioned must have been more than made up by the results of women's direct efforts. Indeed, as to Home Mission funds, we have assurance of this from persons no less qualified to speak with authority than the sub-committee appointed by the Executive Committee of General Synod to report to General Synod's Home Mission Board, "a plan for the more complete unification of the mission work under this Board and that undertaken by the W. M. S. of General Synod." This Committee is composed of Rev. D. S. Fouse, D.D., Rev. A. C. Whitmer, and Elder C. M. Boush. In their report occur these words:

"For some years past, the women of the Church have been gathering funds for, and helping in the good work. We believe that this awakening to the work on the part of the women has been a great help to the cause in general, and has enabled the Board to meet its heavy obligations of the past year in a very satisfactory way."

This report recommends "that all work be done directly by the General Board; and any person or society that may wish to contribute to special objects should do so through the General Board, so that said Board may be held responsible for the conduct of the work, and that there may be no conflict of authority at any point. All this, however, with the explicit understanding that all funds must be applied to the cause for which they are designated."

Its suggestions bearing especially upon the work of our women are as follows:

"I.—That the women of the Church make their organizations as efficient as possible; and where they have classical and synodical organizations, that they send their funds through the different treasuries up to the Treasurer of W. M. Soc. of General Synod, with as much promptness as possible, so that the money may be available for use at once.

"II. That in forwarding moneys, the classical and synodical treasurers be careful to designate the use to which the moneys are to be put; whether for Foreign or Home Missions; if for Home Missions, then whether for Home Missions direct, Hungarian Missions or Church Extension.

"III. That the Treasurer of the W. M. S. of the General Synod be directed to send all moneys in her hands designated as above, at the end of

each quarter to the different Treasurers of the General Synod's Boards. If the funds are for Foreign Missions, let them be sent promptly to Treas. Lemberger; if for Church Extension, to Treas. Boush; if for Missions direct or Hungarian Missions, then to Treas. Reber; proper vouchers always being demanded for these moneys.

"IV. As the Board will likely find it difficult to meet the demands made upon it the present year, and also from the fact that the women are anxious to have some definite work given them to do, therefore your Committee would suggest that this Board request the W. M. S. of General Synod to raise during the ensuing year, and pay into the Treasury of the General Synod's Home Missionary Board the minimum sum of $4,000 for Home Missions direct, and Hungarian Missions."

It will be seen that the first of these suggestions has been partially anticipated in the Report of the W. M. S Committee to Formulate Plan of Work. From the first the W. M. S. G. S. has aimed at unification of the work of women throughout the country. In the matter of Foreign Missions this was, of course, easy of attainment. As concerns Home Missions, if,—further to use the language of the report before us,—the "details of the work" and the "agencies employed to reach the entire mass of our people" become "concentrated under one strong Board, so that the entire work may be carried forward under the direction of one controlling authority,"—then such is the spirit of unity among our women, and such their respect for proper authority, that unification of their Home Mission work, perhaps entirely complete, but certainly complete in the main, will be sure to follow.

The second and third suggestions leave room for due freedom of choice as to the destination of the various contributions, and secure to the women that credit which, the Report remarks, they "may justly demand."

The fourth suggestion, concerning the raising of $4,000 during the ensuing year for Home Missions direct, and Hungarian Missions, will, it is hoped, prove a stimulus to renewed effort on the part of our women. It has been shown, in the preceding article, that the twenty classes reported at Reading have raised during the past three years nearly $12,000. Allowing the unreported classes to have raised as much as the average of those represented, the whole might be computed at about $15,000. Still the average yearly revenue of all the classical societies would be but $5,000. It is plain, therefore, that if the funds sent by classical through Synodical societies to the Treasurer of W. M. S. G. S. are to be depended upon for raising the amount asked for by the Home Mission Board, every congregation and classical society must "fall into line;" the most perfect system, and the most strenuous exertions will be needed to reach this mark, without violating our Foreign Mission pledge, and damaging our publication interests. But the success of some sister denominations in coming up to a "million line" shows the value of aiming high. Let us take courage and go on with our work, to the best of our ability. The results already attained, modest as they are, are sufficient to inspire us with a grateful trust that "God is for us;" and with His favor and blessing, what may we not accomplish?

THE APPORTIONMENT.

The Committee on Finance recommended the following apportionment

among the women of the Synods, of the contribution requested by the General Synod's Board of Home Missions for the coming year:

The Eastern Synod, $1500; Pittsburg Synod, $750; Ohio Synod, $500; Synod of the Interior, $200; Synod of the Potomac, $750; Synod of the Northwest, $200; German Synod, $250; Central Synod, $300.

"THEIR WORKS DO FOLLOW THEM."

From Presbyterian sources, we learn of the recent death of Miss Susan L. McBeth, a woman who for twenty years has employed the precious gifts of a vigorous physique, a clear, strong intellect, and a warm Scottish heart, in the service of the Nez Perces Indians of Idaho. Her early training was received in the "Scotch Settlement," near Steubenville. From 1859 to 1861 she was a missionary among the Choctaws.

The results of her work, and the responsive attachment of the people to whom she devoted her mature years, give the lie to that miserable invention of infidelity which even yet drops sometimes from thoughtless Christian lips,—that "there is no use in preaching the gospel to Indians; they will not 'take to' Christianity;"—as though the religion of Christ could be divine, if it were not broad enough and elastic enough for all humanity! Happily, through God's blessing on the labors of such as Miss McBeth, this mist of error is being swept away.

She was an indefatigable teacher, not only of the branches of a secular education, but of theology as well. There are in Idaho Indian preachers of the Word who owe all their preparation for the work to her instructions. "Her theological class this year," says *Woman's Work for Woman*, "numbered seven." A letter of hers to that magazine, published in March, told of "the first Christian marriage among the Indians at Fort Lemhi,"—thus showing that the power of the gospel is reaching to the very foundation of their social life, to redeem it from barbarism.

The faithful attachment of the Indian for one whom he recognizes as his friend and benefactor has been evinced by the insistence of the Nez Perces that the body of this beloved teacher should be buried among them.

R. H. S.

READING EVENINGS.

A FAITHFUL daughter of the Church writes us, "The further I get away from Synod and all its meetings, the more I value the privilege of having attended it." So say we, all of us! even those whose misfortune it was to participate in nothing more than the sessions of the W. M. S. G. S.

The rule during those sessions was, *busy days and bright evenings*. The first evening, that of Wednesday, May 24, was a rare social opportunity. The reception at the parsonage of the First Reformed Church brought us together as no ceremonial of welcome could have done. The cordial greeting of the pastor's kindly family, their generous and tasteful entertainment, made every stranger guest feel at home; and we have reason to hope that some friendships were there begun, which shall last through Time into Eternity.

The evening occupied by Dr. and Mrs. Moore was especially interesting, in view of their expected early departure for Japan. The love and good

wishes of the women of General Synod's Society go with them across the deep; and may their prayers be answered by many blessings upon those zealous missionaries and their work!

Friday, the ladies' evening, has already been spoken of in these pages. The devotional services were conducted by the pastor, Rev. Dr. Mosser. We are sorry that want of space forbids even a synopsis of the papers presented. Each was characteristic. The President's Report was so fine in thought and expression that one would have wished it longer. The two leading papers were those of Mrs. Snyder and Mrs Houtz; these, with Mrs. Witman's, written in her own quiet, refined, and at times gently humorous style, we hope to see published in permanent form; they will afford much food for thought and discussion. By kind permission we give Mrs. Heller's Poem, "His Presence," in these pages, for two reasons; because of its beauty and appropriateness as the closing words of that triennial meeting, and because we wish to suggest its use as a reading or recitation for other missionary meetings.

THE HOPE OF THE CHURCH.

THE "end of the century" girl and boy are not always quite so frivolous as that phrase is commonly intended to imply. Throughout our own dear Church, it is refreshing to observe the indications of their cheerful earnestness in putting the question, "What will the Lord have me to do?" Bands and guilds, "Marthas and Marys," "Andrews and Philips," are teaching young people the value of organization, and employing them in serving Christ by the advancement of the Church. We have already alluded to the "Young Ladies' Guild" of the First Reformed Church of Reading; this Society is not only serviceable in the congregation to which it belongs, but gives substantial aid to general church enterprises. The report of the Missionary Society of Schuylkill Classis shows that last year they contributed $45 toward the support of Miss Hollowell.

We have the pleasure of mentioning also the good and useful work of "three classes of Salem Reformed Sunday-School," at Harrisburg, Pa., a programme of whose "Parlor Musicale," given at the house of Mr. G. Z. Kunkel, June 8th, 1893, is before us. The "silver collection" was for the benefit of the "Church Repair Fund." Two recitations and two fine quartettes were patriotic in sentiment; the musical numbers which composed the remainder of the programme, were in classical style, and gave evidence of cultured taste and skill. It is pleasing to learn that the entertainment was in every way successful. Thus should it be! The finest talent is not too high, nor the least too low, to find place for good service in the cause of Christ.

Among the "Reports and Statistics" of the W. M. S. G. S., only nine Mission Bands are found. Surely there must be many more. Let us hear from our friends what the young people are doing,—what training for lives of helpfulness they are receiving.

"There are climates for the spiritual life, as well as climates for the life of the body. . . . While we are looking about us for a good climate for the refreshing of our bodily life in these summer days, let us not neglect due attention to the climate which is suited to our spriritual needs."—*P. D.*

HIS PRESENCE.

(READ BEFORE W. M. S. OF GENERAL SYNOD, FRIDAY EVENING, MAY 25, 1893.)

"If He were here,—the Master, kind and tender,—
And I could lean upon His loving breast,
Into His hands my all I would surrender,
And in such fellowship be wholly blest.

"If He were here, and walked, perchance, beside me,
And I could touch that out-stretched, helping hand;
If in His gracious footsteps He would guide me,
And teach my mind His own to understand;

"Then would my soul with rapture sweet adore Him;
My grateful heart would ask for nothing more:
With joy I'd lay all I possess before Him,
Delight my treasures at His feet to pour.

"And, leaving all, where'er He went would follow,
Nor question whither He my steps would lead;
Glad to renounce the world's delights, so hollow;
Enough to know I 'walked with God' indeed."

You would?—and yet, your fingers grasp so tightly
The wealth He gives you with such generous hand;
And even keep the tithe He asks but rightly,
Unheeding, willfully, this small demand!

You'd follow Him, and leave all else behind you?
Yet fondly cling unto your earthly store!
Among the lame, and halt, and sick He'd find you,—
Whilst *now* you turn His own poor from your door!

You would not pass Him by, the Lord so holy;—
Yet oft you hurry by *them* on the way:
You do not heed the heart-cries of the lowly,
When to the King your tribute you could pay.

For *Christ is here*!—He walks our streets as surely
As when of old He trod Judea's hills;
His loving hands hold our lives as securely
As when His touch removed all human ills.

He still is sick;—oh, help His mortal anguish!
Hungry and thirsty, for your aid He pleads:
In prison still behold your Master languish;
Unclothed and suffering, mark His pressing needs!

The desert places all around us lying,
With urgent prayers their wants to us proclaim;
Ours be the joy to succor souls now dying,
Bring life and hope to them, in Jesus' name.

From the far lands where darkness still is reigning,
And heathen hosts beneath death's bondage lie,
Let us heed well the voice of their complaining,
For Christ calls to us in their bitter cry.

Let each heart wake from vain and idle dreaming,
And reach a hand to help our common Lord;
Though "free from blot" our service may be seeming,
Our faith and works must with His will accord.

Then shall these words into our ears be spoken,
When the Great Judge upon His throne we'll see;—
"All that ye did to heal the hearts once broken,—
Each act of mercy,—*ye did unto Me.*"

A. M. H.

THE CHILDREN'S PAGE.

"Who is My Neighbor?"

Who is thy neighbor, little child?
All who in want or need,
In sorrow, weariness, or pain,
For thy assistance plead.

The sympathy thou dost desire
In every joy or woe,
To heighten bliss, to soothe distress,
Do thou to others show.

The little infant's sob of pain
Pass not unheeded by;
Turn not impatiently away
From the poor beggar's cry.

It may be to his many wants
No help thou canst afford;
One gift is ever in thy power—
It is a loving word.

A tender look, a gentle tone,
A sympathizing tear,
Are seen and registered in heaven,
If unregarded here.

No service doth thy Lord require
Beyond thy power to pay,
This only doth He ask, that love
Should fill thy heart alway.

A Sioux Mission Band.

Listen to this from the mission school at Sisseton Agency. Think for a moment what it means, remembering that the fathers of some of these little Sioux Indians used to be the fiercest fighters on the war path. A teacher writes:

At the Small Boys' Cottage last Saturday we organized a mission band among the little and middle-sized boys. We named them the "Wide-awakes," and as there never were twenty little fellows more wide awake, you will probably hear of them again. They are to do whatever work they can, such as making bows and arrows, piecing quilts, etc., and exhibit them for sale upon the last day of school, using the money in mission work for others. All but the four-year old baby can do something, and we are racking our brains to find something within his small powers. This little fellow is the pride of the mission; in the eyes of teachers and older pupils the brightest and most wonderful child that ever was.—*Home Mission Monthly.*

A Christian Father.

"Looking at some missionary pictures lately with a friend who knew Chinese ways, we were puzzled by the quick remark, 'Those are Christians.' We looked closely at the group. There was a Chinese father with a quaint Chinese baby in his arms, and a Chinese woman sitting beside him. 'How do you know?' we asked, failing to see anything in the picture to guide us to the religion of the family. 'Don't you see the father has the baby in his arms? No heathen Chinaman would think of that!' was the reply. Yes, Christianity is at the bottom of the sacred joys of home."—*Awake.*

A True Test.

A little Moslem child said: "I like your Jesus because He loves little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

—A Good Motto:—"I am only one, but I am one, I cannot do everything, but I can do something. What I can do I ought to do; and what I ought to do, by the grace of God I will do."

The Chinese have no term corresponding to our *Amen.* The translation of their word is, "The heart wishes exactly so."

"Doest thou a good deed? In the deep let it go;
Though the fish may not see it, the Lord will know." —*German Proverb.*

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VERY UNWISE.

SOMETIMES ministers actually tell their people that they pay more to missions than necessary. This is very unwise. When the pious soul feels that earthly blessings should be dedicated to the service of God, what a check the pious feelings receive when the pastor intimates that such giving is not necessary! To sow such seed is to reap a sad harvest. Only too easily are men satisfied with their giving. The great need of self-sacrifice must rather be presented to them. All is the Lord's, although He gives us His blessings to enjoy, and with these blessings we are to bless others. If it is "more blessed to give than to receive," then we lose much by withholding from the Lord.

F.

ALL MUST HELP.

HELP to do what? Why help the Board to bridge over the hard times that are before us. At this writing there is considerable confusion financially. Something is wrong, but what it is none can tell. They say money is plenty enough, but it is not in circulation. Men claim that it is being hoarded. The business interests are somewhat paralyzed. There is no want and no scarcity anywhere, but something is seemingly out of joint. We have faith enough in our statesmen to believe that wise measures will be enacted, and that the present uneasiness and mistrust will soon all pass away. But in the meantime the Board must have funds with which to pay the missionaries. No matter how great the money stringency—these men must have their salaries. To meet these liabilities of the Board all should help a little. So much the greater is the need that you should help from the fact that the times are a little hard. Let the missionaries under the care of the Board remember that they also must send in their mite so as to help along. If missionaries and pastors all unite in gathering funds and paying apportionments the Board can bridge over these stringent times and pay the missionaries in full.

F.

THE NEED OF ADDITIONAL WORK.

FINANCIALLY the times are a little dull. Just what is wrong the most astute political economist cannot tell. The material prosperity of the land has not failed by any means. The crops are generally good, and prices for all kinds of produce a full average, with perhaps the single exception of wheat. There is no reason, therefore, to fear any great depression. We must

believe that the present uneasiness will soon be over, and then the country will move forward in all its grandeur. It is only a matter of prudence on the part of the Board to wait awhile and note the trend of financial matters before entering upon any new work in a definite way. But the Board should also be ready when the skies brighten a little, to take hold of such points as Providence seems to indicate for occupation by us. To this end the Board is laboring. To the westward the large cities invite. In them much needs to be done. Heretofore Brother Shuey, the Superintendent beyond the Missouri, had to devote much time to supplying missions with the means of grace, as they were without pastors. These fields have now been supplied to a great extent. Hence the Executive Committee, at its late late meeting in Pittsburgh, gave instructions that Brother Shuey should devote more time to seeking out new fields in the large cities, noting the opportunities and the prospects, so that when the Board enters these fields it may do so intelligently. St. Louis, Omaha, Des Moines, Davenport and Dubuque are some of the cities to be looked after. Perhaps only a few of these can be taken up in the near future, but the work must be extended. There is demand for such extension. From some of these points the call has already come. We should heed it. We are not true to the spirit of the great commission if we refuse or neglect to do the work. And there is no good reason why we should fail, as we have ample means if we will but give it. F.

THE SUNDAY SCHOOL AND MISSIONS.

IT is conceded that the action of the late General Synod in creating the office of a General Sunday-school Secretary for the whole church, was a forward movement of great importance. The Sunday-school is an important part of the church. Tne church, like any organized body, must have different members, and these members, each in its own way, doing its full duty—constitute the living body. There must be different departments of church work, answering to the different functions of the different members constituting the body. From the fact that the different members are endowed with different functions is not an evidence that they are not pervaded by the same life.

We heard, some time ago, a minister of a sister denomination beating the air and shouting vociferously against the common saying, that the Sunday-school is the nursery of the church. It is hardly necessary for one to work himself into a nervous fit on that question—because there is a sense in which the Sunday-school is that very thing—and taking a different standpoint it is not. Not so much depends upon what you call a thing, as the estimate you place upon it. If you believe the Sunday-school to be a society entirely outside of the church, then there is little of the nursery idea in it—but if we are to hold, as we must, that the school is a part of the church in which her baptized children are to be trained for the higher duties of mature membership, then, what else is the Sunday-school but the nursery of the church? The Sunday-school is to teach the child, not so much what it is to be and what it is to attain unto in the future, as what it is *now*, and what it already has as a precious heritage.

If all Christians were to fully appreciate the position of the Sunday-school as part of the church, and the consequent responsibility resting upon all church members for the proper training of the children of the congregation, there would likely be more interest taken in this department of church work.

In the church, as elsewhere, there must of necessity be a division of labor. No one man, or set of men, can manage all the different departments of church work. There must be a central church authority, as for instance in the Synods and General Synod, but the different departments of the work must be managed by persons trained for the special positions which they occupy. In an army there is a commander, but very much of the efficiency of the army itself depends upon the under commanders—such as the Corps and Division commanders. These commanders are generally men fitted for the special duties expected of them. So it must be in the church. The strength of a denomination depends largely upon the division of labor, and the wisdom with which these divisions are controlled for the ultimate success of the work. The Sunday-school, Missionary, Christian-Endeavor and other movements, are only a division of labor so as to get the most work and the best results from all the elements in the church. They are, or, at least should all be, only different departments of the church and church work.

The question should be, How can we get the most work for the Master from the different departments in the church? There are different talents among the membership, tending in somewhat different directions—and now, how can we use all these talents to the best advantage? One person is a good Sunday-school worker, having a special talent for work among children; but this same person may be a very indifferent worker in the line of missions. Another person's very soul is wrapped up in missionary work, while that same person may be rather an indifferent worker in the Sunday-school. Equally good Christians are not equally good workers in all departments of church work. Every observant pastor is well aware of this fact.

The Sunday-school can be made much more efficient, doubtless, than at present, for the general advancement of the church. The organization should be perfected—the benevolence of this arm of the work needs to be called out in a more definite way, while the missionary spirit in the schools can be very greatly increased, and in this last we may see how vastly more our Sunday-schools might do for missions than they ever have done. Indeed it is hard to tell what they really have done for any definite object. Many schools are not expected to give more than is necessary to buy the supplies. They are not asked for more. We know that the argument is made that as the school is a part of the church there is no need that its contributions should be separately reported. This will hardly hold. Every department of the church should be made to feel that it has a specific work to do. We are persuaded that when the Sunday-school Secretary gets among our Sunday-schools, and maps out a special work and a special object for their support, a very large sum of money will be contributed by them.

This same Secretary can do a good work by going into the destitute sections of our cities and organizing Sunday-schools, which in the course of time will become the foundations of congregations. In this way the Sunday-schools and the Mission Board can work together in the planting of the church

—when the church is needed. We believe that in the acting of the General Synod we have the beginning of greater missionary activity. Certainly we may hope for such good results, and have a right to believe that they will be brought about. F.

MISSIONARY MONEY.

Address by the Rev. W. H. G. Temple, South Boston, before the Montreal C. E. Convention.

You ask me how to raise money for the Lord's work; I answer you in two words. Give it.

My address this morning shall be an amplification of that advice. When God gets ready to sell salvation, it will be time for him to purchase man's aid for the great purpose of his love. If I read my Bible aright, the All-Father has been sitting upon the circle of the universe from all eternity and doing nothing but give, give, give. And if I have read the history of the race aright, man, ever since he had a being, has been doing little else than get, get, get. God has put to shame every well-to-do and niggardly giver, the world over, by his magnificent benevolence, for he began his existence with nothing. That only goes to show that the disposition to give produces the power to give, until zero becomes infinity.

First, he gave matter in chaos; then he gave order in creation—a lifeless piece of clay. Then he simply breathed upon this supreme sovereign of earth, and the man became a living, regal soul—God's grandest production. Then God gave himself in his Spirit, and more wonderfully still, himself in his Son as a sacrifice for sin, the soul of which was selfishness, because man would be always getting and never giving. Here, then, is the Gospel in one sentence: God gave himself in his infinity to man, that man might give himself in his entirety to God. Hence, when a man says to me, "How can I do this work for God?" I answer: "Give yourself to him. You do not have to do the work. He will do it through you." When a church asks, "How shall we raise money for the extension of the Lord's Kingdom?" I answer: "Raise it in the Lord's way. Give it by giving yourself, body and soul, time and talents, person and pocketbook."

I have reduced the Gospel to a single sentence. Let me further contract it to a single word—LOVE! Its four letters are four eternities. Here the sublime declaration: God so loved that He gave! Love is that attribute of both God and man which bankrupts itself in giving. He who loves must give, and he who gives must love, else his benevolence becomes malevolence. Thus love manifests itself in generosity. If it does not do this, it forfeits its right to its name. This is but its primary work. Failing here, it will never be prepared for its real mission; for it must yet bleed in sacrifice and die in atonement. You cannot be generous with your love without being loving in your generosity.

Now I do not call that man generous who has to be tantalized into a contribution for a worthy cause. We have too much of that sort already. When you put a subscription paper under a man's eyes, and ask him to give liberally, and he puts down two hundred dollars because his rival in business has previously put down one hundred and fifty, when without that knowledge he would have subscribed only twenty-five, I do not call that act generosity. I

do not think you do. You may not have a name for it. I call it a business advertisement. It means one and only one thing, and that is trade. I do not think the church of God has waked up to a thorough understanding of what true generosity is. I hereby advocate presenting every incoming member of the churches of all denominations, not only a manual of his particular church, with a statement of its dictinctive doctrinal belief and the formula of its peculiar covenant, but also an authoritative pocket-dictionary, of the latest edition, with a red line underscoring the word generosity! I open mine, and although it is not of recent date, and the name of its compiler may be known to but few of you, I find there a definition that will defy improvement—A disposition to give liberally.

For my part, I cannot understand why people want to join churches at all when they intend to deafen their ears, and plaster their mouths, and padlock their pockets.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

"Whosoever therefore shall confess me before men, him will I confess also."

"Freely ye have received; freely give."

These ringing sentences are from God's Word. They read just as they did when the Spirit put them in the first sacred documents, barring the translation. They mean exactly what they did when the hand of the apostle or evangelist first wrote them with quivering emotion. Thank God, the crying need of the world's—not of the parish's, or of the nation's, but of the world's—evangelization is finding its way, not only to the drums of men's ears, but into the deepest recesses of men's souls. The Christian Endeavor Society is breaking in all directions the cement that has glued together Christian lips. And now it considers that it is entrusted with another mission—that of smashing the padlocks that have heretofore fastened youthful pockets. A disposition to give; that is the meaning of the word generosity—a disposition so strong that it will not be crossed in its purpose; a disposition so faithful that it will not lose a single opportunity; a disposition so aggressive that it will go out and hunt up cases upon which it may lavish its munificence. And I mean by munificence not large benefactions necessarily. I mean, if need be, only five cents, yes, even two mites, which make a farthing, if they bear a large proportion to all the donor has.

Do you suppose, if the Church of God were in right condition, it would be necessary to tickle the palates of the saints with savory suppers, and to go to the very verge of propriety in getting up entertainments, and to aid and abet the speculative spirit of the age by introducing the Louisiana lottery into church fairs, themselves unnecessary, only giving it a different name, so as to avoid the disgrace, in order to induce the people to support the Gospel? These things would be as universally let alone as many of the contrivances often adopted by desperate pastors to secure and hold an evening audience. I have no objections to church suppers. I rather like them. I like them of high quality and moderate frequency. I have no objection to church entertainments. At the proper time, of the proper type, and in the proper place, they improve our social and artistic, as well as our aesthetic faculties, and give our young,

and some of our older people a taste for something more elevated than the average amusement the world offers. They must be worth going to see, however, else the world will laugh in its sleeve, and the church will suffer in comparison.

I have no objection to church fairs, properly conducted, because I think they bring into requisition talents which ought to be utilized and which might otherwise run to waste, and bring together various classes of workers in harmony for the promotion of some worthy object, dear to them all. I want them conducted on proper business principles, and not scandalize the whole Christian community by their manifest unfairness and chicanery. But while I admit all this, I do affirm that when a church member says, in effect, "I will not give liberally of my substance for philanthropic and missionary purposes, unless I can see dollar for dollar in some sort of return," he had better go to the dictionary and find out anew the meaning of that word "generosity." If he says in effect, "Here are one hundred dollars; but I want a pew for my money, and a pew fully up to the price, too; in fact, I would like a hundred-and-fifty-dollar pew for that sum, If I could get it; here is a ten-dollar bill, but I want a worked afghan, or an embroidered sofa-pillow, or a lace what-you-may-call-it for my contribution; here is a quarter, but I want a fifty-cent supper or a dollar entertainment before I will let it pass through my fingers,"—well, that man needs to be re-educated in the significance of the word we are discussing. That is buying, not giving. That is barter, not benevolence. (Loud cheers.)

When all our churches get their pocket dictionaries in such general circulation that this and other test-words of our glorious Christianity shall be illuminated and interpreted according to the spirit of love that brings out of everything the very best that is in it, there will be a

FINANCIAL REVOLUTION

that will astonish the most optimistic prophet. In that day the churches will all be free, and pew-rents will be looked back upon as curious reminders of a barbaric age. The subscription paper will be framed and carefully preserved in some museum of antiquities. The supper or entertainment for other than mere social or artistic purposes, will be an imputation of parsimony scrupulously avoided. Men will give from love. Men will love to give.

To send the gospel to the heathen abroad or to the somewhat more civilized, but less hopeful, heathen at home, it will not be necessary to appeal to the mercenary tendencies or the slumbering appetites of phlegmatic disciples. The Church will see her duty and perform it, her privilege and live up to it, by giving according to her ability, and doing it promptly and cheerfully.

No one will ever know who gives the most, and none will be so poor but they will feel able to give something. And the traveler in that golden time will go from church to church and from Christian to Christian; and wherever he shall find the outward expression of Christianity, he shall find it synonymous with that other word, 'generosity.' This can only be when God's love shall so fill men's hearts that it shall overflow at their pockets.

I believe most emphatically in

INDIVIDUAL GIVING.

Let every unit in the society and church be represented. A father can no more do the giving for the family than he can do the praying for the family. Every soul must be saved by its own faith, be nurtured through its own prayers, and be blessed through its own giving I know it is the custom for heads of households both to pay the family bills and to manage the family benevolence. "I don't want the plate passed beyond me," said a bumptious parent to an aggressive deacon who persisted in going the whole length of the pew, though he collected all the money from the first member and mostly negative nods and ironical stares from the remainder of the family. "I don't want the plate passed beyond me; I want you to understand, sir, that I have charge of the finances of this pew.' He was a foolish father. He had better have taught his children to manage for themselves by allowing them stated sums, at first small amounts and, as they showed aptness, larger amounts, with enlarged responsibility, until they could pay all their own bills and accumulate their own savings. It would be a far wiser policy to let each member of the family do his own giving.

Take a common case. Here sit in the pew, father, mother and three children. There is to be taken up a collection for missions. The father concludes to give ten dollars to the cause presented. That is to represent the family benevolence. Suppose we divide it among them. Father and mother give seven dollars. We will not make an

INDIVIDUAL APPORTIONMENT

in this case, for I have long ago learned that a prudent person will be above meddling in a family between man and wife. Call it seven dollars for the two. Now I say it would be better far for that parent to give each of his children a weekly stipend for his own exclusive use, and teach them to give out of that income for missionary and benevolent purposes, than to give for them a much larger sum than they would give themselves. It would be better for these three children named, to give twenty-five cents apiece toward the missionary contribution than for their father to give for them each a dollar! The cause would lose seventy-five cents apiece on that Sunday; but in after years there would grow up three trained givers instead of three successful sponges, that always absorb, but never give until they are squeezed, and think that all they get out of the old folks is so much clear gain. I give my children weekly allowances for spending-money. They give ten per cent. to benevolence, and, though the system has been in vogue for four years, two of them have one hundred dollars each, drawing interest. Let everybody give.

I believe also in

GIVING TO INDIVIDUALS.

Somebody has said that consecration in general is a good thing, but consecration in particular is much better; that is, of specific talents, time and means. So I think giving to particular causes, localities, individuals, is better than broadcast benevolence. I would not advocate either one of those methods exclusively. I would combine them. It is well for every society or church

to be specially interested in a single mission. While giving more or less to all, it is a splendid idea to support a special missionary, and thus link money and manhood together. The cause then takes on a personality. The letters and prayers that pass to and fro make the mission station, though it be in Turkey, or Africa, an outpost of the parish. If your society supports one or more missions, in either the foreign or home field, you will be more likely to gather information, to intensify interest, and to increase contributions to the whole work.

This individual giving I have mentioned is an ideal. There has got to be a very much larger appropriation of divine grace before it becomes a fact.

In the meantime, a great deal of

VICARIOUS GIVING

must be done. It is a simple sum in arithmetic to take the amount requisite to carry on the Lord's work at home and abroad in an efficient manner, and divide it among professing Christians, assigning to each its proportion; but it is a much more difficult task to collect it after you have asssigned the amount.

Many are unable to pay their part. Some are unwilling. Somebody else must contribute their proportion, or it will be lost to the cause. Hence, as long as there is sin in the world there must be vicarious giving, as well as vicarious suffering. It is a divine law, and finds its highest illustration in the atonement. All life was under condemnation. All life must be redeemed. But no life was able to help. The life to be given in ransom must therefore have been an infinite life. Tell me Christ was but a man? Then abandon altogether the thought of redemption. He who could give his life to redeem a world must have had dwelling in Him all the fulness of the Godhead bodily. He gave what sinful flesh could not give. The cross always means to me substitution. Now the evangelization for which the cross stands is committed to the Church.

GIVE VICARIOUSLY.

Give not only your proportion, though it be your proportion according to your circumstances. Give more still, that they who cannot give, or will not give, may not retard the coming of the kingdom of God to all the earth.

Finally, there is such a thing as the grace of giving. It ought to be put in the list as the tenth fruit of the Spirit. I have very little hope of the permanence of youthful piety until I see marked evidences of this estimable virtue. But like all other Christian virtues, it must be enthusiastically entered into and enjoyed, to produce the best results. Prayer thus emphasized becomes communion. Service thus rendered becomes holy zeal. Giving in this spirit doubly blesses. It leaves its benediction alike upon both donor and receiver. It droppeth like the gentle dew from heaven, blessing both him who gives and him who takes.

This is the way God intended his kingdom to be built upon the earth. When the Church has fully learned this divine principle, and has put it faithfully into operation, depend upon it there will not be room enough to contain the divine blessing that shall be hers. Give, then, generously, individually, vicariously, enthusiastically. Mark the initials of these words, g-i-v-e! I close, then, as I began. How shall we raise money for the Lord's work? GIVE IT!—*Montreal Witness.*

THE FIELD IS THE WORLD.

GLIMPSES OF THE WORK.

One of most beautiful cities of Eastern Turkey, Malatia, the garden city of the Empire, suffered severely from the earthquake of last spring. The Christian section is practically in ruins.

The missionary in Erzrum, Turkey, describing the distress during the famine, speaks of a wan, hungry boy begging him, "I entreat you for the love of the Crucified to help us." Cholera had taken the father, and the family was left helpless. It was only one case of tens of thousands who were suffering likewise.

Rev. Manley, a worker in India, says in a recent letter: Our greatest need to-day is a larger number of native pastors. They are needed more than evangelists, more than additional missionaries from America, more than increased financial resources—more in fact than everything else. The time has come, when our greatest need is men called of God to feed the flock, to teach and train in the graces of Christian life those who have accepted Christ.

Missionary Turnbull in the Eastern Himalaya district reports 433 baptisms last year. Over 2000 children attend the schools. Last year a church was built, and another this year. The Kalimpong mission is building a hospital, toward which the Government has given substantial aid.

Though the work among the Lao in Siam has grown beyond the reach of the missionaries of the Presbyterian Board, the urgent necessity is upon them to extend their operation toward the east, north and south. More workers are required.

China is the most conservative of nations, yet it is surprising how many material changes have been introduced in recent years: the development of commerce, building of a navy, foreign weapons for the army, extension of telegraphic and railroad lines, and a growing desire to learn the use of foreign arts and sciences. With these changes, Christianity has found entrance among the people, and the growth which has taken place is the most favorable.

The Fiji Islands are among the most productive in the Pacific Ocean. In 1835 the first Wesleyan missionaries landed there. The fact that they have no British troops, the only armed force being a handful of native police, speaks volumes for the effect of Christianity among a people who half a century ago were known to be a cannibal nation.

Alexandria is rapidly becoming a great centre for missionary and educational work.

In 1890 China had 61 hospitals, 44 dispensaries and 100 medical students. Hundreds of thousands of patients were treated.

The Siamese cholera preventive is, to wear a bit of cotton yarn around the neck to keep the evil spirits off.

According to the opinion of Bishop Thoburn, the number of converts in India in the next 8 years will be larger than that of the 92 years preceeding in the century.

A "snake laboratory" is something new. A rich Hindu has contributed the money for such an institution, whose business it shall be to examine the poison of snakes and discover remedies. We need not marvel at that, when 20,000 people of India die every year from snake-bites.

Personal Report of Rev. W. E. Hoy for the Year 1892-93.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States:

DEAR FATHERS AND BRETHREN:—I can give but a mere outline of the past year. My health has not been good, and at times I have been incapacitated for work. The work of teaching in the Tohoku Gakuin has been, however, regular enough to carry on my classes. Study of the language and the preaching of the Gospel have been very irregular. I am now feeling quite well, and my strength is increasing. The children have also been sick a great deal. Mrs. Hoy, on the whole, has enjoyed excellent health. That we are all regaining strength is a matter of joy.

During the year I have traveled over three thousand (3000) miles on evangelistic and mission business. Out of an extended trip to the Northwest last August and September, a promising preaching station has been established in Akita, Akita Prefecture, with an ordained minister as the evangelist. My work in and around Shiroishi has been regularly visited by my assistant. Some of the members have moved to other places.

I also prepared the Sixteenth Report of the Council of Missions co-operating with the Church of Christ in Japan.

The business of the Mission alone requires on an average one hour a day.

I thank you for the kind consideration which prompted you to grant me a furlough. At present I hardly know what to say in regard to an early visit home. There seems to be opening a special opportunity here to serve the material interests of the Tohoku Gakuin; and having most signally failed in the past to enlist proper interest and sympathy for the Tohoku Gakuin, my duty may lie in Japan for the next few years yet. What the above chance is, I am not yet free to say. I simply wish to open the way, if necessary, for a longer stay where before God my best usefulness lies.

Yours in service, W. E. HOY.

Personal Report of Rev. D. B. Schneder for the Year 1892-93.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States:

DEAR FATHERS AND BRETHREN:—It is now over five years since I began my labors as a foreign missionary. My experiences have been varied, as those of most missionaries are. Feelings of encouragement, hope, disappointment, gladness, discouragement and trust have taken their turns with me in a confusing manner. Yet, though the future is always relatively uncertain in the foreign missionary field, I find myself settling down to more fixed opinions and beliefs concerning the situation here. These opinions and beliefs are in the line of increased confidence—confidence arising on the one hand from a deeper realization of the Divine power in relation to fallen humanity; arising on the other hand from a growing insight into the people for whose salvation I labor. There is a great deal in Japanese character that is reassuring. It is doubtful whether among non-christian peoples there has ever been cherished a higher moral ideal than is found among the better elements of the Japanese nation.

My main work has been that of teaching in the Tohoku Gakuin, and

never has my work in this line appeared to me so important as now. The school has a mission for northern Japan whose greatness can hardly be estimated. But a good part of my strength has also been given to preaching and looking after the direct work of spreading the Gospel and winning souls. I made a visit to a large number of churches and preaching places during the year. In Sendai and vicinity I have kept some ten students for the ministry engaged with me in regular Sunday-school and preaching work. Some of these have been called upon to work on in the face of continuous discouragement, active opposition and serious persecution.

Mrs. Schneder and I, with the active and efficient assistance of earnest coworkers, have kept up our Sunday-schools, the one of the Sendai congregation having never been so large as now, while the Arimachi Sunday-school is still suffering from the effects of a combination of opposing influences. Mrs. Schneder has also done much visiting among the members of the Sendai Church, and has taken part in the woman's work of the Church in various ways.

For the preservation of the bodily health of myself and mine, for the joys of seeing here and there the fruits of my labors, for the vast inviting opportunities of doing still more good, and for many other blessings I am deeply grateful to the kind Father who is as near to Japan as to America. The remembrance of mistakes, short-comings and sins fills me with sorrow and humility. Relying upon the precious promise, "Lo, I am with you alway even unto the end of the world," enables me to face the future with trust.

Yours in the Lord, D. B. SCHNEDER.

Personal Report of Miss L. R. Poorbaugh for the Year 1892-93.

To the B. C. F. M. of Reformed Church in U. S. A.:

FATHERS AND BRETHREN:—My work for the past year, having been confined entirely to the work of the school, there is but little deviation from my former reports to write. Until the beginning of the present term, I gave three hours daily to class-room work and prepared three Bible lessons. One for my own class, and the other I prepared and taught to two pupil teachers, by them to be given in turn to girls unable to study the Bible in the English language. During the present term I've been unable to continue my singing classes on account of trouble with my throat, and study of the language has been quite given up for the whole year, my personal teacher being used in the school, instead. Two services on Sunday with special services as usual during the Lenten Season and on other church festivals represent all the work I've been able to do during the year.

At the close of my career as your missionary, I wish to reiterate my grateful appreciation of your constant kindness and generosity, your ready sympathy in all my experiences, and your confidence in me and my work, as I've uninterruptedly enjoyed them during these seven years, and which have been very helpful to me at all times.

Very sincerely yours, LIZZIE R. POORBAUGH.

"Of the skill and of the treasure, of the strength and of the mind, of the time and of the toil, offering must be made reverently."—*John Ruskin.*

Personal Report of Miss Mary C. Hollowell for the Year 1892-93.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the U. S. A.:

DEAR FATHERS AND BRETHREN:—At the end of this my second school year, I find I have about the same report to make as at the end of my first.

I have been teaching steadily in the school every day.

In Japanese I have studied on an average of two hours per day.

Up to within the last few weeks I have not engaged in any Sunday-school out in the city. Last Sunday we began a work which I hope may be successful. For the first Sunday we had an attendance of fifty scholars, and the second session sixty-five. This is very encouraging, although it is not to be expected that it will last. Still I feel that we have made a beginning.

My duties are so uniform and matter-of-fact, that I feel that I have but little to report. Sincerely,

MARY COMFORT HOLLOWELL.

Personal Report of Miss Emma F. Poorbaugh for the Year 1892-93.

To the B. C. F. M. of Reformed Church U. S. A.:

DEAR FATHERS AND BRETHREN:—My report of work done during the past year is as follows:—Three hours daily throughout the year was spent in class-room work, and two more in preparation for that, and for my Japanese teacher with whom I spent another hour upon the language. My Sunday-school work lay as before in the Sunday-school of Miyagi Jo-gakko, and that of Kita Go-bancho, where we have about twenty scholars. In this school with one of the girls from Miyagi Jo-gakko to help me I teach a class of little boys and girls, and teach them to sing, and have assisted the young men who have charge of the school on all special occasions.

While the report of my work takes but few words in the telling, it kept me very busy in the performance, and I now lay it down feeling that it has not been in vain, and trusting that another may take it up and carry it forward, to the benefit of the women of this country and the glory of God. Grateful for the many kind considerations received from the Board, the Mission and friends in Sendai, and the measure of success that has been graciously permitted to crown my labors among the Japanese, I am

Faithfully yours, EMMA F. POORBAUGH.

WE all cry out against the crime of David in inciting Joab to the act of treachery and cruelty by which Uriah was put in the hottest place of the battle, and pushed forward to attack the defences of the enemy, and then the supports were withdrawn, and he was left helpless and betrayed, to be slaughtered. But is there no danger lest we ourselves be liable to the same condemnation, if we put forward the forlorn hope, our missionaries, in an attack upon the enemy's works, and then fail adequately to support them, and let them die from overwork or from a lack of the comforts demanded by the climate?—*National Baptist.*

"Consult God about your daily work; offer it to Him as a contribution to His service; ask Him to Help you in it, to bless it. Do it as unto the Lord."—*Gouldburn.*

Home Missions.

EDITED BY Rev. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

From the Missions.

—Miss Harriet J. Smith, one of the most faithful members of our Mission in St. Joseph, Mo., writes under head of August 1st, 1893, as follows:

"It has been my intention all along to let you know, as soon as we knew ourselves, when we would have our first service in our *own* little church—the First Reformed Church of St. Joseph. That which we looked upon two years ago as only an *air* castle has really been accomplished—and how much we have to be thankful for!—not only to our Heavenly Father, but to *all* those who have shown such a kind interest and sympathy in our work. Next Sunday morning (Aug. 6th) we will have our first service in the little church. I know you will rejoice with us. We are all well pleased, and expect to have much comfort in our church home, and are often congratulated by citizens that we secured this property for the price we paid. I pray that this mission may be an honor to the Reformed Church. God has done much for us and it is our desire and prayer to do much for Him." These are noble words from one who greatly rejoices in the prosperity of the Church. This church will be dedicated later in the season. When once in the new home, this congregation will doubtless make rapid progress.

—On July 1st Rev. J. W. Love took charge of the mission in Kansas City. His family, however, for the time being, remains at Wichita. About September 1st he will move his family to Kansas City, and then the work of rebuilding that neglected and discouraged field will commence in good earnest. Brother Love in a communication seems encouraged with the idea that he can do a good work in that city, which we also believe. May the Lord prosper him in the earnest efforts he will put forth. The large cities need much more effort than is usually given them.

—By the time this appears in print, we confidently expect Licentiate Bruce Griffith, late of the Theological Seminary at Lancaster, Pa., to be at work in the Wichita Mission in Kansas. The Board appointed him to that field, and it is to be hoped that he and the people will see eye to eye, and unitedly move forward in the good work. It is an important field which must not be neglected.

—On July 1st J. M. Naly, late of the Theological Seminary at Lancaster, took charge of the mission at Apollo, Pa. This is a new mission going on the roll of missions under the General Board on July 1st, 1893. Already the people of this vigorous mission are looking about for a lot which they will purchase, on which a chapel will be erected soon. This is a sign of thrift and energy which bids fair for the future.

—The new mission at Columbus Junction, Iowa, is under the pastoral care of Rev. D. H. Fouse. The mission consists of two congregations seven miles apart. In the Junction a church-building was purchased of the Evangelical Association a few years ago. This is a very good building, centrally located. The future prospects of the mission are very good. We confidently expect the field to be self-sustaining in a few years.

—On October 1st, 1893, two new missions are ordered to be enrolled—Massillon, Ohio, and Grove City, Pa. The former is within the bounds of

the Ohio Synod. Massillon is a city of 14,000 souls. About *forty-five* Reformed members live within the limits of the city now. There is much Reformed material all about the city, and it behooves us to take care of the members when they move into the city. Grove City is within the bounds of St. Paul's Classis, Synod of Pittsburg. Grove City is a new place. Attached to it will be the old Mercer Mission. Just what the prospects of this field are we cannot say as yet.

—At Columbus, Ohio, the new parsonage is finished, and Pastor Seeman has taken up his abode in it. By the 1st of September, at farthest, the corner-stone of the new chapel will be laid. By the time winter sets in the people of the mission expect to be in their house of worship. That will be a time of rejoicing.

—For many years Rev. J. H. Buser did missionary work in Iowa. Indeed he was during the greater part of his ministry in mission fields. We are sorry to say that by present indications this veteran is approaching the end of life. He is now with a daughter at Lone Tree, Iowa, and is suffering with an attack of dropsy. May his life still be spared to do work for the Master. F.

—Not all the quarterly reports are in at this writing, but from those on hand a few items of general interest are taken. In fact, as before said, quite a number of missionaries are quite behind in reporting.

—Rev. G. Graedel reaches out from Ballard, Wash., exploring neighboring points of promise! Lately he was at Everett, fifty miles northward, and will go again with a welcome. The people at Hamilton, a hundred miles northward, are still waiting for a pastor.

—At Albina, Ore., we have as yet no organization and indeed no bright prospects. Small attendance. Missionary Hafner thinks that the same amount of labor elsewhere would be more fruitful. In Washugal, thirty miles distant, we have a small congregation; and the missionary has lately been preaching in a schoolhouse five miles from there.

—No one can read these quarterly reports without feeling grateful for their healthy, cheerful and encouraging tone.

—Nearly 30,000 copies of our weekly church papers are found in our families. After all, are we not a reading people? What Church can make a better showing?

—Why is this rush of population to the cities and larger towns? Why this leaving the country and the village? Perhaps our many inventions have made less men needed there, but a better reason is found in the fact that machinery and capital are concentrated in the large places, and men must go where everything is carried forward on a large scale. And doubtless there is also a divine providence in it which we cannot now comprehend.

—At Belleman's Church, north of Reading, Pa., Rev. M. H. Mishler, pastor, a "missionary day" was held some weeks ago, with good effect. Several Reformed and several Lutheran ministers were present, among them Rev. D. B. Shuey. The morning services were held in the church, and the afternoon services were held in the grove near by.

—Listening to the proceedings of the Women's Missionary Society of General Synod at Reading, Pa., one could not help but notice how rapidly the ladies are learning parliamentary rules and getting into better ways of

doing their work. They not only assumed $4,000 a year for home missions but also apportioned it among the Synodical and Classical Societies. That was business-like, and it will bear good fruit.

—It may have been sentimental, but it was also a pleasure at the late General Synod to sit in the chair which Rev. Michael Schlatter brought with him from Holland in 1746.

—The Young Ladies' Guild of the First Church, Reading, Pa., did a good missionary work in preparing the significant badges worn by the delegates to the Women's Missionary Society of General Synod: orange, red and black; orange for Holland; red for Germany; and black for persecution;—signifying how and whence we came, and what our fathers bore.

—Of our 55 classes 25 have Classical Missionary Societies, and in these there are 333 congregational societies, of which 144 are women's.

—Many of the Classes now print their minutes. Please send the Superintendent of Missions a copy. W.

In Baltimore.

A delightful Sunday, the last Sunday in June, was spent in Baltimore, Md., the morning at St. Stephen's mission, and the evening with Faith mission.

The Superintendent preached the first sermon in the new church just opened by missionary C. W. Levan, followed in the afternoon by the dedicatory service of which no doubt a full account will be given by another hand.

In the evening the Missionary Society of Faith mission held its monthly meeting, pastor Weber presiding, and the Superintendent after some readings making an address.

Our missionary work in Baltimore is most promising. The prospects at St. Stephen's are bright; and a business man who knows the work done in Faith church said: "In ten years from to-day that will be one of the strongest Reformed churches in Baltimore."

Let the Church at large stand by the Board in this day of need, and the future history of the Church will show the great missionary work that has been done.

Hindus Aroused.

REV. MR. DOUGLAS, of the English Church Missionary Society, reports a series of meetings held in a town of 15,000 inhabitants in North Tinnevelly. The people are absorbed in trade, and they scoffed and sneered at the Christian preachers. An opposition preaching service was set up, and a Brahmin appeared to drive the people away from the Christian stand, compelling them to go where Hinduism was preached. So matters went on for a few days, the crowd evidently preferring the Christian preaching. On one evening a catechist, without proper caution, said something disparaging of the native religion: "You must not worship Brahma, or Siva, or Vishnu, or images of wood or stone." Mr. Douglas says this expression was as though one had put a match to a powder magazine. The people sprang to their feet with shouts and furious gesticulations. It was like the scene in the theatre at Ephesus when Paul preached. There was no quieting the crowd, who shouted in defense of their gods. Mr. Douglas says that anything is better than stagnant indifference, and that though the immediate result seemed depressing he has no doubt that good will finally come out of the incident.—*Missionary Herald.*

Foreign Missions.

Edited by Rev. S. N. CALLENDER, D. D., Secretary of the Board of Foreign Missions.

Editorial Notes.

—The receipts in the treasury for the month of July amounted to $2851.36. With the receipt of this amount the treasurer was enabled to meet the last quarterly payment without increasing the Board's indebtedness. Included in this sum were the proceeds of two legacies of $500 each, which, after abating the collateral inheritance tax, yielded $952.50. Besides this, there is also included $774.85 from W. M. S. Deducting these two amounts leaves the balance of $1124.01, showing that the general contributions from the Church were discouragingly small.

—August and September are usually light months. But Children's Day, Centennial Celebrations and Harvest Home Festivals, if devoted to our foreign work, will do much to provide for the coming quarterly payment, if our pastors are so minded.

—We would most earnestly solicit special contributions from individuals and congregations for the liquidation of the indebtedness of the Board. We have to pay hundreds of dollars every year for interest.

—Rev. Dr. and Mrs. Moore arrived at Yokohama on the 9th of July, after an unusually favorable voyage. With the exception of one or two days, when a fresh wind caused some little sea-sickness among some of the passengers, the ocean was as smooth almost as an inland bay. The Misses Poorbaugh and Kittie sailed from Yokohama on the 7th of July, so that they were two days out when Dr. and Mrs. Moore arrived. The ladies came by Honolulu, thus lengthening their voyage to some eighteen days, arriving at San Francisco July 25th. Miss Lizzie suffered considerable discomfort during the voyage, which her sister and niece largely escaped. They expect to spend a week at Chicago, where doubtless many of their friends will be glad to meet them.

—Revs. Schneder and Miller, Mrs. Schneder and Miss Hallowell, accompanied the Misses Poorbaugh to Yokohama, where they remained until the arrival of Dr. and Mrs. Moore, whom they most joyfully greeted on board the "Empress of Japan." The sadness of parting with the Misses Poorbaugh soon gave place to the joy of meeting their newly-arrived associates. God gave to these dear friends safe and prosperous voyages, for which we are deeply thankful.

Rev. D. B. Schneder has sent us a list containing the standing, grade, rating, etc., of the advanced students in our Tohoku Gakuin. We venture to say that as a body they will compare favorably with the students of our American colleges and seminaries. Few of them fall below 80, and some of them run into the nineties. One of them, Mr. Demura Teizaburō, who for some time was not clear in his conscientious convictions as to his duty to devote himself to the ministry, graduated this year at the head of his class, grade 96. He has decided, we are glad to say, to study theology.

—On account of great distress and need in a girl's orphanage near Tokyo, one of our candidates for the ministry was allowed at the beginning of June to become a helper there until September. Before going there he took part in evangelistic work, having preached often and acceptably.

—Mrs. Hoy's Bible Woman, whose name is Miss Yoshida Misao, and who is supported by the Missionary Socie-

ties in Rev. C. U. Heilman's congregation, has a brother in our Tohoku Gakuin studying for the ministry. He supports himself. She has a sister also in the girls' school, of whom Miss Poorbaugh speaks very highly. She was baptized in childhood by Rev. Mr. Gring.

—We have a photograph of this Bible Woman. We do wish the members of our Church who are only half-hearted in their love of foreign mission work, could see the calm, earnest face of this devoted young Japanese woman, and imagine her as seated by the bed-side of the sick in the Imperial Hospital, reading to them the blessed truths of God's word, and pointing them to the rest which remains to those who believe in the Lord Jesus Christ. Is not our work worthy of increased support when it can produce such fruits as this?

—Dr. Moore's little adopted daughter was the only child on board the steamer "Empress of Japan." She remained well during the voyage, and by her bright and cheerful disposition and happy prattle she won the favor of the passengers, and especially of the captain and crew.

—We would again remind our ministers that we have still quite a number of the Triennial Reports awaiting distribution. Please inform the Secretary how many you can judiciously distribute in your charge, and they will be sent to you free of cost.

—We were glad to notice in the acknowledgments of the Treasurer for July that a few returns from the sale of Centennial Medals were noted, but, we are sorry to say, *only a few*. It does seem a little singular that so few of our ministers are willing to undertake the *little* trouble to secure the distribution of these Church historical memorials. And when it is borne in mind that all the profits go to the Foreign Mission cause, the wonder is intensified. With a sample of each medal, the number needed can be ascertained and ordered from Baltimore or the Secretary of the Foreign Board. Write to either for information. We know of one pastor who has distributed about 55 to 60.

—Additional subscriptions for shares in our Sunday-School Missionary scheme are coming in, NOT very fast. Brethren, let the Secretary hear from you.

THE MISSIONARY REVIEW OF THE WORLD for August contains a sermon by Rev. A. T. Pierson, D.D., before the London Missionary Society at the City Temple, London, on May 10, 1893, subject, "God's Season—Man's Opportune Time;" Missions to Romanists; Louis Harmes, the African Missionary; "Madrid Undenominational Mission;" "A New Movement Among the Students of the Old World;" "Education and Missions;" "A Romish View of the British Indian Government;" "The Present Aspect of Missions in India;" The International Department. The other departments are full of interest, as usual. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at $2 a year.

—The Ladies' Association for the Support of Zenana Work and Bible Women in India and China, in connection with the English Baptist Missionary Society, occupies 22 stations in India, with a staff of 56 Zenana visitors and assistants, and 160 native Bible-women and school-teachers. There are 64 girls' schools. Representatives are to be sent this year to China. The expenditure was £8600, and an increase of £1200 is urgently called for.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence with reference to woman's work for misssons is cordially invited. We shall be very thankful for items of news, official or otherwise, and for thoughts and incidents helpful or encouraging to our readers. Questions of general interest relating to this department will be gladly received, and answered to the best of our ability in these columns. It will be best, especially if early attention is desired, to address *all* matter for the Woman's department to

REBECCA HAMILTON SCHIVELY,
207 E. Washington St., Chambersburg, Pa.

A LETTER READ AT THE MEETING OF W. M. S. G. S., FRIDAY EVENING, MAY 26.

SENDAI, JAPAN, April 11, 1893.

Delegates to W. M. S. G. S., Reading, Pa., U. S. A.

DEAR SISTERS:—A request from one of your number that I should write you an account of our daily experiences, wants and privations, joys and sorrows, etc., induces me to send you a letter. It is quite impossible to give you a detailed account of our life in Japan during five or seven years; and without an intimate acquaintance with the peculiarities of the missionaries' position, many incidents which to us are strongly significant would have no significance for you. There are some things, however, that I feel much like saying to you, in view of the fact that many of you feel the time has come when the women of the home Church should assume the responsibility of "woman's work for woman" in Japan. That you may have some definite idea of what is needed for the immediate working—that is, the most effective working—of the Girl's School, I shall give you an account of our needs first.

In addition to the salaries of the foreign teachers, the estimated expense for the Girl's School, under its present form, is $2500 per annum. This covers expenses for salaries of native teachers, support of forty girls, fuel, house repairs, and all incidental expenses for books, apparatus, etc., with the exception of musical instruments. The instruction provided, as you already know, is divided into a seven years' course. But we are much cramped for room, now that all the classes are full. The whole house being used for recitation rooms, we have only one little room of fifteen by twenty feet, that the girls can use as a sitting-room; but forty or fifty girls can not be in a room of that size for any length of time with any degree of comfort. It is plain, then, that we need an additional building, that can be used as a sitting-room and library. We are also much in need of a gymnasium. Japanese girls do not know how to play except by rule. It is not convenient to take them to walk in the city streets where they are jeered and hooted at by insolent boys, and men, too; so they are most likely to get no exercise, and the most delicate and impaired health is the result.

It may seem, sometimes, that we want a great deal for these girls; but if you could see the transformation that seven years work upon the majority of the girls you would think it worth while, even were the only good secured the outwardly apparent physical improvement. But we hope and believe that

the spiritual, moral and intellectual improvement bears some due proportion to the outward. Seven years, ago Mrs. Hoy and I visited the kindergarten in this city, as well as the primary and secondary grade schools in the same building. I wish I could show you the contrast presented by the children in those schools and the girls in ours, after they had been with us a few years. It seemed to me that the inmates of the public schools might know soap and water, brush and combs, etc., as words in the dictionary, or possibly as articles of sale in the shops, but certainly not as things intended for everyday use. As for handkerchiefs, surely they had never been heard of, notwithstanding that ninety-nine per cent. of all the children seemed suffering from nasal catarrh. Well, when the girls first come to us, the lesson of personal cleanliness is the first they have to learn. It is perhaps one of the hardest lessons both to learn and to teach. It requires unlimited patience and determination, on the part of the teacher, and costs the girls, in many instances, many tears and much tribulation; but at last it is learned, to the great comfort and pleasure of all concerned. To give our everyday experience in this respect would be no more pleasant in the reading than in the performing, hence I forbear going into details.

We have just had a heavy rainstorm, and since a desire has been expressed to know something of our trials, I shall cite one, from which we invariably suffer during the rainy season, as well as at other seasons; for instance, when it rains a week or two out of the rainy season. I refer to "the leak in the roof." Twenty times have I had that leak "mended," and after each mending it leaks worse than before. After each inundation we sigh, "Oh, for a carpenter who knows how to mend a roof!" But, since "misery loves company," we console ourselves, knowing we have for "company" all who live in foreign houses in Japan, with very few exceptions.

I have been asked to give some account of our relations to the girls, and in this connection I quote the familiar couplet:

"Man works from sun to sun,
But woman's work is never done."

At no hour in the day or evening are we secure from interruptions. Not only does our time in the class-room belong to the girls, but all we have and are is theirs. When all is going well, there is nothing the girls like so well as to cuddle down by the side of one of us to tell or listen to stories, and to talk over work, or their own plans for the future. When things are going ill, again our heart and ears must be open to all complaints. Is any one ever so slightly ill, she can not get comfortably well without the sympathizing care and watchfulness of the foreign teachers. A few weeks ago one of the servants brought his little five-year-old daughter into my room in a most pitiable condition, begging me to do something for her. Just outside my study window is a locust, or, as the Japanese call it, "biwa" tree, which begins to blossom in December and continues in bloom for weeks. On sunshiny days the bees swarm about the tree. The little girl had gone there to play, and the bees had plainly marked their resentment, not on her hands and face only, but upon her whole body. After making sure no bees were among her clothing, I applied the proper remedies and gave directions for their continued use, and

then joined the other ladies in making calls. Upon our return we found the little one comfortably playing about as usual, and from that time that child is my staunch friend and admirer; before, she had been timid, and shy of foreigners. Yesterday the cook brought his baby to me to know whether I would give her some medicine for a boil on her ear. The "medicine" needed was a lance, and baby was quite pleased to see me get out the pretty, shining little knife. But when she found what it was intended to do, her fright and resentment were great indeed, for a fourteen-months-old baby. The gift of an orange, however, after the wound had been properly dressed, restored me to favor.

These incidents illustrate our relations to all the Japanese in any way connected with us. Is any one happy, we are called upon to rejoice with her; is any one sad, we must be the comforter; is any one sick, we are doctor and nurse; is there a quarrel between any of the girls, the favorite teacher is the peacemaker; does any one buy a new dress, the foreign teacher must see and approve; does any one know of any one suffering hunger or cold or nakedness, the foreign teacher is supposed to have command of unlimited resources for relieving all. In attending to all these claims upon her time and resources, she must, moreover, exercise the strictest control over her natural inclinations in every respect. For, should it in the least appear that it is less easy or pleasant to care for O Haru San than it is for O Sono San, or that there are more lovely traits seen in O Nobu San than are seen in O Yoshi San, all is spoiled. Perfect impartiality alone, with never a sign of indifference or impatience, is what the Japanese insist upon finding in their foreign teachers. Alas for the rarity of these desirable qualities of the human heart and mind!

A trait of Japanese character that gives us much pain is their cruelty—refined cruelty. If a girl be suffering from a toothache or a headache, she has the active sympathy of all about her; but if she be suffering from an unjust accusation, there is not one to give her a kind word or look. Here is an illustration: some time ago some of the girls complained of having had some money stolen from their purses, and without any proof in the matter, declared a certain one of their number to be the thief. The poor child, a sweet, timid little girl, with sobs and tears protested her innocence; but the others persecuted her with ingenious torture to make her confess a crime she had not committed. Her suffering, white face, during the time of trial, appealed most strongly to us, but made not the slightest impression upon her mates. In another instance of theft, where the culprit could not be discovered, the "committee of investigation" cast lots upon several suspected persons, and she upon whom the lot fell was compelled by their cruel persecution to leave the school. Such is the "Japanese way," and when such cases arise the foreign teacher is utterly unable to do anything with them. Her only chance at all is to call the girls to her separately, and play upon their feelings. If a teacher can bring herself to do that, she may possibly have some influence, for the Japanese have great respect for emotion. Tears appeal to them more strongly than any other form of argument.

Other traits which strain every faculty of our being are the Japanese stubborn pride, their fickleness of purpose, ingratitude, cunning and utter lack of moral standards such as we can appreciate. I could give you point upon

point from my own experience to illustrate these characteristics, had I time to write or you time to read, but I forbear. Many of the girls come in time to realize these faults in themselves, and try hard to correct them. I know a number who, I am perfectly certain, would not violate their consciences willingly. They will frequently mistake their old feudal standards of justice and morality for Christian ethics; but when they see their mistake they are brave enough to forsake their errors.

Some time ago one of the girls, who is teaching a Bible class under my supervision, came to me with the text, "Forswear thyself not at all," etc., and asked for an explanation. Shortly afterwards it was discovered that half the school had entered into a conspiracy to bring about something which the teachers highly disapproved. Before the thing was finally settled, one of the conspirators withdrew because her conscience would not let her go on; but she betrayed no secrets, and in no way tried to influence any of the others. They, however, treated her with cruelty. After the whole thing had been amicably settled, that same girl teacher of the Bible class above mentioned came to me and said they would gladly forgive her had they not bound themselves by the strongest Japanese oath "to hate any one who should leave the conspiracy." I recalled to her mind the text she had asked me about not long before, and asked her whether it seemed to her that the Christian way was reconcilable with the Japanese way. She saw at once where the wrong lay, talked it over with the other girls, and the next day all were ready to acknowledge that the chief wrong was that pet "conspiracy" itself.

So, then, we expect the leaven of Christian love and faith gradually to work a complete transformation in these peculiar people. Many sacrifices must be made, many tears shed by them and us, much loneliness endured, many lessons must be learned and re-learned, many mistakes will be made and mended, but at last the victory will be won. Hardly in this generation, I think, nor in the next; but most surely in His own good time the Lord of souls and of nations will be acknowledged by the people of Japan. That each of us may have, be it ever so small a share in bringing about this blessed change, is cause for humble praise and thanksgiving.

Sincerely yours,

LIZZIE R. POORBAUGH.

THE GIRLS' SCHOOL AT SENDAI.

Apropos of the above letter: Some disappointment has been expressed by the friends of our Japanese Girls' School, that the W. M. S. of General Synod did not, at its recent meeting, pledge itself for the whole support of the school. The disappointment was not felt by any more keenly than by the women themselves, as the hope of undertaking this so congenial labor of love has been warmly cherished by them for many months. We trust that by this time their declination is fully understood to be only a deferring of the engagement for a short time. No society could reasonably be expected to pledge itself for an indefinite amount; and by the time the school is reorganized, and its teaching force settled with certainty for a term of years, it is hoped that the W. M. S. G. S. will be fully prepared to assume its expenses. Meanwhile it is not at all likely

that the contributions of our various societies will diminish; a pledge is not absolutely essential to their increase; they will swell with the daily growth of our interest in Foreign Missions.

THE CHURCH COLORS—A REPLY.

SHEBOYGAN, Wis., July 17, '93.

Editor W. M. Society.—I find in the last number of MISSIONARY GUARDIAN that you inquire for instruction with regard to the tricolor emblem of the German Empire. As I am a native of Germany, and got all my education there, I am able to state the fact that the colors your W. M. Society adopted at your last general meeting,—namely, red, gold and black, are not the same as the German Empire ever had.

The tri-color of the German flag after the Prussian occupation and under the leadership of the Prussian king as Emperor of Germany are black, red and white,—from darkness by blood to purity. Black and white are the colors of the free Prussian State alone; red was adopted from the other States and kingdoms.

The colors before the present era, especially used after the wars with Napoleon I., till 1871, were black, red and gold; *i.e.*, from darkness through blood to golden liberty. But because this emblem was misused by the revolutionists of 1848, this tri-color was forbidden by the government; for the flag of revolution could not agree with that of the superiority.

Since its reorganization, or regeneration, under the present leadership, the colors were changed to black, red and white, as I said before.

Now, if your W. M. Society wished to adopt the former colors of Germany, black, red and gold, let it be so; they have a very good and appropriate meaning. Although the German war poet says, "Powder is black," etc., the Church can say: Black is the darkness of sin, the grave, or death; red is our Redeemer's blood; golden is the light of liberty, to which He has brought us. With this meaning, you may always wear your ribbon badges, and raise your banners; nobody will imagine you are a Revolution guard.

This is all the information and advice I can give you.

Wishing your society the blessings of our Lord, in working for His vineyard, I remain Yours truly,

E. FUERER,
Pastor Ref. Church.

The above interesting letter, with its instructive history, its impressive symbolism, and its kind words of encouragement, will no doubt be received with thankfulness and pleasure by the readers of the MISSIONARY GUARDIAN. We are sorry to learn that Pastor Fuerer is "a kind of invalid, having no charge at present." In his retirement, he has evidently not lost interest in the labors and progress of the Church. We reciprocate his good wishes with the hope that, by the favor of God, he may soon be restored to active work.

With regard to the colors, another kind brother, who, however, does not wish to be quoted as authority, not having given the subject much attention, suggests that they "have a special significance for our Church, as combining the colors of the Palatinate with those of the House of Orange." Whether symbolic ideas or historical facts supplied the motive for adopting these colors

as our badge, the identity of gold with orange color allows us to accept both interpretations. The coincidence is happy, since the House of Orange was a chosen instrument of God's providence for adding the blessing of political freedom to that "golden liberty" of the soul, wherewith Christ hath made us free.

THE WOMAN'S JOURNAL

For August announces that with the beginning of the third volume, which opens with the September number, the *Journal* "becomes the official organ of the W. M. S. G. S." The *Journal* was offered to the society by its founders and proprietors during the late meeting at Reading. The offer was referred to a special committee, its report to be made July 1st to the Executive Committee, which was empowered to act. The result of its action is now made known to the Church.

The offer of the *Journal* to the W. M. S. G. S. coincided opportunely with the wishes of many thoughtful and active women among its number, in whose opinion the time has come for the society to have and control its own organ. As a friend and co-worker, the editor of the *Woman's Missionary Society* desires to congratulate the W. M. S. G. S. on the acquisition it has made. The *Woman's Journal* has been conducted with ability by Mrs. M. E. Whitmore, President of W. M. S. G. S., and has shown marked improvement during each year of its existence. It numbers among its frequent contributors many of the most intelligent women of the Reformed Church. It has already proved a valuable auxiliary to our missionary work. The present editor will continue to be in charge, and there is every reason to hope that the usefulness of the *Journal* will be greatly increased by the new arrangement. So may it be!

W. M. S. OF MERCERSBURG CLASSIS.

The fourth annual meeting of the Woman's Missionary Society of Mercersburg Classis will be held in the Reformed Church of Greencastle, Pa., on September 29th and 30th. Every congregation in the Classis is earnestly requested to send two delegates.

A public meeting will be held on Friday evening, Sept. 29th, at which time it is hoped that one of the Misses Poorbaugh will be present to address the meeting. On Saturday morning the business meeting will be held, and as some important matters will claim the attention of the society, it is very desirable that the representation should be full.

A. ELIZABETH WICKE, Cor. Sec.

—O God, when Thou callest to us for our five loaves we must forget our own interest; otherwise, if we be more thrifty than obedient, our good turns to evil; and much better had it been for us to have wanted that which we withhold from the owner.—*Bishop Hall.*

Ingratitude is a parching wind, which will dry up the springs of bounty and the dews of clemency.—*Bernard.*

THE CHILDREN'S PAGE.

A Willing Mind.

That means a mind that wills to do. After a missionary meeting in the country, an old laboring man put a coin into the hands of the clergyman who had addressed the people, saying, "Give that to the missionaries."

To the surprise of the receiver, the coin was golden—a half-sovereign. Of course the old fellow had made a mistake; he could not possibly afford to give away such a sum. To run after him and restore it was the first thought. But the old man simply said, "It's all right," and made his way out of the door.

The church-warden of the parish was standing by. "What! old John gave you that?" he said smilingly; "yes, it's all right; then he meant it. He's a bit of a character, you see. Goes with the steam threshing-machine to the farms about. The farmers find him a decent, quiet old fellow, punctual and hard-working, and it's 'Have a glass of beer, John?' from all of them. But John—he has one answer ready: 'Thank ye, master, but I'll take twopence instead.' And the twopence goes straight into the waistcoat pocket, and after that into a canvas bag. At the end of the year he counts up the money, and brings it to the meeting of the Society for the Propagation of the Gospel—'for the missionaries.' He isn't a rich man, as you see, but he can give."

"Where there's a will there's a way, indeed," said the clergyman, with one more look at the half-sovereign.

Oh! that there were a few more Old Johns in the world, willing to deny themselves some luxury to spread the news of the Gospel.—*Selected.*

FOOLISH fear doubles danger.

Who was He?

He was one of the very first foreign missionaries. He didn't have to go more than two hundred miles, nor did he have to sail. He did not go of his own accord. He was not ordained as missionaries are nowadays. He was not married when he started. Afterward he married one of the natives. She was a high-caste lady. Her name began with "A." He had two sons. Their names began with "M" and "E."

He never went back home—as missionaries nowadays do every ten years—but his father and his old friends and neighbors came to him to dine with him, and buy wheat of him.

If it had not been for him, it looks as though the whole world would have starved to death. The society that sent him out did not like him overmuch, and sent him on a mission to get rid of him. It was so strange; in a very few years every member of that society paid him a visit.

And now, who was this man? *Pansy.*

[Will any of our young friends send the answer to this question to the Editor of the "Woman's Missionary Society?"]

The Old Stamp Industry

Is quite worth the attention of our young workers for missions. From the *Warren Charge Missionary* for July we learn that a number of young collectors in Ohio sent to Frankie Shults, for Rev. D. A. Winter, during one quarter, 7496 old and cancelled stamps; and that Rev. Mr. Winter, having obtained over a million such stamps, had sold them for $185, all of which was for Foreign Missions. The "day of small things" is not to be despised. Take care of your cancelled Columbian stamps.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. III. OCTOBER, 1893. No. 10.

—Reader, do you not wish the MISSIONARY GUARDIAN to have a larger list of subscribers than it has, and consequently a greater number of readers? Will you not lend your influence in securing some new subscribers for it? Mention it to your fellow-members who are not visited by it every month. Tell them of the good and important things it has to say about missions, which, you know, involves the growth of your and their own Church and the winning of souls to Christ. Be a missionary in this one thing, if in nothing else, viz.: securing subscribers for the MISSIONARY GUARDIAN, the only organ of the missionary societies of the Church.

A NOBLE EXAMPLE.

IN another place in this issue of the GUARDIAN we notice a mission field in the West which at the meeting of classis paid all its apportionments, excepting ten dollars, for the ensuing year. The field is not strong in membership, nor rich in worldly goods. This put us to thinking along certain lines. Why, for instance, do our pastors go to Classis without taking along one cent for classical dues for the ensuing year? Why wait with these apportionments until the year is half up, or even until the end of the year? If the people of the charge were to treat the pastor so badly as not to pay any of his salary until the middle or end of the year, he would think very hard of them. And it would be rather provoking for a fact. There are some charges that do just that very thing, but they are not regarded as very desirable fields of labor. But if the salary should be paid at stated times and regularly, why not the apportionments? And to meet these promptly why might the pastors not gather these funds in advance, and when they go to the classes pay off in advance the greater part of these much needed monies? We could not help but think that the brethren who came so near paying all their apportionments in advance must have felt very good over it. A man never feels so well as when he realizes that his duty has been well done. These good people paid off at once their missionary apportionment and were done with it. What a blessing that will be for the Board! The working man who has his month's wages ahead instead of being a month in debt is the man to be commended. So it ought to be with the paying of the apportionments. Could we not as easily pay in advance as at the end of the year? Iowa Classis has made it a rule for twenty years that all the Contingent Expenses must be paid just as soon as the apportionment is made. No Iowa pastor who understands this

rule would go to classis without taking his money with him for this purpose. This year, when times are said to be hard, every pastor had his money but one, and he just lately came into the classis and did not know the rule. When once this rule applies to all the apportionments, then the Mission Board can depend upon what has been promised and apportioned. F.

IS IT BEST?

IS it best, in the present condition of the Reformed Church in the United States, to centre her strength in a few of the large cities, as well as in a few of the States. Take some of the growing cities of the East, where the Church is already strong, and as these cities grow new missions can be opened up, and, to maintain these, may require the greater part of the mission money of the Church. Of course it would seem but right that missions should be founded wherever they can be well sustained; and yet if the policy is pursued of concentrating much of our strength in a few centres, then the other great centres must be neglected. The argument is used at times that where our material is there we should plant churches, even if there happen to be a good many in a city. That seems to be a reasonable argument, but we find that there are some weak points in it, nevertheless. There are no large cities where there are too many Reformed churches, and yet there may be some fair sized cities where the number has grown to such an extent that a few less might have sufficed to hold the material, and some of the means used for the spread of the Church in other centres. Let us take Chicago. Our material has gone there by the thousands in years past. Where is this material to-day? In other churches? That is well, since we were not there to take care of it. But if a few less churches had been planted in some cities in Pennsylvania and a few founded in Chicago, we might have saved our material in that city, and, as a Church, we would be better known in that wonder of modern times—"the busy hive on the lake." Other churches with little more strength than ourselves are better known simply because they have their strength the more evenly distributed over the land. It is true that where the Church is strong already then new missions can be started with less effort, and perhaps with less expense. But still, pursuing this policy, we must of necessity remain confined to comparatively narrow limits. We do not wish to be misunderstood in this matter as if we complained that too much had been done for some Eastern cities. But we know that there are those who advocate the keeping of the great bulk of the funds in the East upon the ground that the large cities of that section need it all. All this may be very true. No doubt we could use all our mission money in the East, and even then not have sufficient; but we still think that such a policy would be very detrimental to the general prosperity of the Church. We still hope that the policy will soon come to prevail of planting one or two strong English missions in all of the great cities East and West. To do this means sufficient must be used and the very best talent employed; but this will do more to make us a *national* Church than any other policy that can be espoused. We may be mistaken in our estimate of the importance of this matter, but we think not. F.

—Cast off the chain of self with which thy soul is bound.—*Mad. Guyon.*

WHAT IS THE RECORD.

WE are away out here on the prairies beyond the father of waters where, we are sorry to say, we have as yet no theological seminary. We are out here, also, where the church question, as it agitated the church years ago, gives us little trouble. The question is never asked here from what seminary a man comes. We are only too glad to have young men come and help us in the great work of planting the church in the far West. We must depend on the theological seminaries of the East for help in manning our mission fields. What we have to say now is not in the way of finding fault, nor yet to make invidious comparisons, but, if possible, to stir up even our staid theological professors to preach missionary sermons and deliver missionary lectures to the young men under their care, so as to put into them some of the missionary zeal and fire which all young men ought to have kindled in them, even before they leave the theological seminary. Let us see what our different seminaries have done for us in the way of sending young men into the mission fields of the West. First in order is the Mission House belonging to the German synods. How many of the young men from that institution are in the mission fields we cannot say, but as we frequently meet them engaged in the mission work we would judge that a large number of the young men enter the German mission fields. Let us take the Synod of the Interior as a basis for reckoning and see how many men have been sent us from the different institutions. From the seminary at Lancaster there are now eleven men in mission fields within this Synod, and nine from the seminary at Tiffin. So far we have not received any from Ursinus. Aside from these we have men in missions who did not come from any of our church institutions. Lancaster and Tiffin have a good record. Ursinus, being a young institution, could hardly be expected to have so many of her men in mission fields as yet. Still it does seem to us that when the young men are made to feel that it is a privilege as well as a duty for them to go out into the world and gather up the lost sheep for the great Shepherd of souls, they will respond to the call for workers. Nothing better can be done in our seminaries than to call the attention of the young men to the mission work of the church, and urge them to offer themselves for such work. May we not hope that our sons who go to our seminaries will have their minds directed in this way?

F.

A SUCCESSFUL MEETING.

THE success of the missionary meeting depends largely on management. Elect good officers. Be sure that the constitution is short and definite, and have it read often enough to make the officers familiar with their duties. Make the conditions of membership such that as many as possible will join to their own profit; for instance, contributing a certain sum a month and subscribing for some missionary magazine, ladies contributing half as much as gentlemen besides the magazine. It would seem important to make subscribing for a missionary magazine a condition of membership. Few take one unless obliged to do so. Ladies also being obliged to subscribe for one would produce the happy condition of two or more missionary papers in one family. Of course the choice of magazine should rest with each individual, so that a

variety could be taken by the Society, and the poorer members could select one within their means.

The meeting must be made interesting. After the reading of the minutes, reports, and transactions of business, occupy the time with missionary news. The president could prepare questions upon the country to be studied, and distribute them among the members, and answers to be given at the next meeting. Some would furnish incidents in the lives of the missionaries of the country. Every one dislikes to prepare an elaborate paper regarding a country, and it is often tedious to listen to such a paper, and the information contained in the paper is seldom remembered except by the person preparing it. Finding an answer to one question is no arduous task; any one will be willing to do that. The more persons that have a part to perform, the more interesting the meeting will be, and the more information will be remembered. If preferred, for a change, these answers and items could be arranged into a little newspaper, and read by one person. The length of the meeting is an important point.

Better a good, short meeting than a long, tiresome one. An hour is long enough to accomplish a great deal with the right leader. He should have the chapter and hymns selected beforehand, so as to have no tedious pauses.—*Selected.*

THE AVERAGE IS RISING.

FOR several years our German Synods have urged their people to give for home missions an average of twenty-five cents a member. During the year past four of their classes have reached that figure, and four others have given over twenty cents a member, while the general average of all the German classes is twenty cents, which certainly shows an encouraging advance.

Now please turn to the Report of the Board of Home Missions, and note that during the past three years the whole Church has given $125,000 for home missions,—an average of just twenty cents a year from each member.

BIBLE WOMEN.

In the early days of missions the Bible woman was not. She is the product of years of patient toil. It was necessary first to win her from allegiance to heathen gods, then to teach her to read the Bible, to understand its truths, to imbibe its spirit and to shape her by its laws. Then came years of spiritual growth and of increase in numbers, until now the Bible woman is recognized as an important factor in missionary work. A Japanese pastor said of them, "I would rather have one of these Bible readers for a helper than a man if I could have but one." Counting those supported by Christians in foreign lands, the Congregationalists have over 200 Bible women, the English Zenana Society has 171, the Baptist Foreign Missionary Society of the United States over 150, the Methodist Foreign Missionary Society in the United States 300. It is safe to state that the Bible women of our own country and England must number approximately 2000.—*Congregationalist.*

Personal Report of Rev. H. K. Miller for the Year 1892-93.

To the Board of Commissioners for Foreign Missions of the Reformed Church in the United States:

GENTLEMEN AND BRETHREN:—In making this my first annual report to you, I am forcibly reminded of the exceedingly rapid flight of time. The to me ever memorable 13th and 14th days of July, 1892, when I appeared before you as an applicant for appointment to the position with which you have entrusted me, are still vividly impressed upon my mind as but of yesterday and the day before. So, too, the preparation for leaving home, the farewell meetings, the journey across the continent of America and, finally, the long voyage across the Pacific seem to be of such recent date that "fond recollection recalls them to view" upon the slightest provocation. It all seems like the unsubstantial "figment of a dream," and yet it is now practically nine months since I left the parental abode for this interesting land.

Arrived at Yokohama Saturday, October 15, 1892, I reached Sendai on the third day following. You will readily believe that it was with a feeling of relief that I took possession of the room assigned me in the house occupied by Mr. Hoy and his family. I was perfectly content that the traveler's wanderings of 8000 miles had now ceased.

After a short season of rest I took up my school duties, which consisted of eighteen recitations and lectures per week. This sink-or-swim experience was at first rather trying, and even yet I cannot claim to be so completely master of the situation as to eliminate all irksomeness from my duties. I assure you it is no joke for a stripling just out of the theological seminary to undertake giving to young, active, vigorous minds of no mean ability instruction in such trifling and unimportant subjects as logic, apologetics, philosophical and Christian ethics! There was a time when I thought I knew a thing or two, and the opinions of "seven wise men who could give a reason," had little terror for me. By this time I am not quite so confident in this respect, and the skeptical doctrine of the relativity of human knowledge seems not without its alluring enticements. However, it can be truly said that I am feeling more and more at home out here, and am becoming adjusted to my new, hind-end-foremost surroundings.

A report from one of the Church's missionaries would presumably be incomplete without some reference to the astonishing progress which he is *not* making in the acquisition of the langauage. Nearly every body I have met feels called upon to apologize for the language, or rather for his ill-success in mastering it. Now to be sure this is very reassuring indeed to one who in much fear and trembling begins to learn what the early Roman Catholic priests described as the Devil's invention for keeping missionaries out of Japan. For myself I can simply report progress, not strictly in the linguistic sense of that word, but still in the euphemistic meaning of parliamentary terminology.

Soon after arriving in Sendai I was told that there was a student evangelist who was not at the time engaged in regular work. The evangelistic committee assigned him to co-operate with me. Accordingly in the beginning of the present year, with the help of a number of teachers and students from the Tohoku Gakuin, we opened a Sunday-school in Miamachi, an unoccupied part of Sendai. The start was made with a great flourish. We had more scholars

than we could well manage. The Japanese are much like the ancient Athenians, who "spent their time in nothing else, but either to tell or hear some new thing." A Sunday-school was something of a novelty, and the children on hearing the dulcet tones of the baby organ swarmed into the room like flies around sugar. The children were so numerous and noisy that they became almost uncontrollable. At one time the idea struck me that it would be well to admit only those who were regular in their attendance. One of the Japanese teachers, however, to whom I mentioned it, said that such an expedient was unnecessary, as the matter would soon right itself. This opinion proved to be absolutely correct. In time there came to be a perceptible falling off in the attendance, until one Sunday not a single child ventured to cross the threshold. Inquiry into the reason for this seeming fiasco developed the story that one of the public school teachers had threatened to expel any child who attended our Sunday-school. Such conduct would be a flagrant violation of the law, and efforts were made to verify the story and to find out the offender, but without success. But the following Sunday we opened up again as if nothing had happened, and a few children came in. Regularly every Lord's day since then we have been holding services, and scholars have not been lacking, although their number is comparatively small. Our school has no intention of "giving up the ghost." We went to Miamachi on the Lord's business, and we expect to stay there until that business is transacted.

As an interesting and significant incident connected with our experience in Sunday-school work, I might mention the fact that one of the non-Christian public school teachers has opened a rival Sunday-school. This manœuver doesn't disturb us in the least, but merely provokes a smile, in recognition of another instance of Japanese imitativeness.

Besides the Sunday-school work carried on as above indicated, we have been holding preaching services Sunday evenings. So far, and I regret to say it, there have been no conversions, as far as we know.

It might be interesting to refer to some of my impressions of the country and people among whom I have come to live, and also to mention some of the wonderful schemes devised by Japanese enthusiasts for reorganizing society, for converting the nations of the earth to a new world religion to be constructed eclectically out of Christian, Confucian, Shintoist and Buddhistic elements, and for setting this topsy-turvy world to rights generally. But the length of this so-called report does not allow of this tempting digression. I desire, however, before closing to renew my expression of gratitude to our Lord Jesus Christ and our dear Church through her representatives, the Board, for honoring me with the appointment which I now hold, and to breathe a prayer that the confidence reposed in me may never be betrayed.

Yours for service, HENRY K. MILLER.

—The Homes, presided over by Dr. Barnardo, Great Britain, daily require $750 for food alone. On one day he received 1413 letters, containing $9,750 in gifts. On another single day recently he received $12,500 for the Homes. This is a very outpouring of blessing.

EARLY OPPOSITION.

THE early opposition to Foreign Missions will surprise many of the present day. Let me give some facts:

All manner of difficulties were laid in the way of the earlier Moravian missions, about the middle of the last century. The missions were declared ridiculous, fanatical, and utterly impossible to execute.

Dr. Carey, the pioneer of English missions in the East Indies, when he proposed in a religious assembly that a discussion take place on the Church's duty with regard to missions, was ordered to sit down.

About eighty years ago the Scottish General Assembly, during its first discussion of the subject, declared an appropriate motion to be fanatical and absurd.

More recently the Free Church of Scotland took two years to make up its mind to carry the Gospel to the Jews.

In 1798 a German professor of theology explained the existence of a missionary society in Ostfriesland on the principle that German culture had not yet penetrated to that remote corner.

When interest in Foreign Missions began among Baptists of this country, there was strong opposition. An editor said: "I think it is my duty to crush the rising missionary spirit."

When it was proposed in the Massachusetts Senate to incorporate the American Board, objection was made that the Act was designed to afford the means of exporting religion, whereas there was none to spare in Massachusetts.

The few students in Williams College, 1808, who first entertained the idea of personal consecration to a foreign mission, for a long time kept their intentions a secret, because they found so little sympathy. The churches had no zeal in Foreign Missions when the American Board was formed. At its first annual meeting, seven members were in attendance. Its receipts in its first year were only $1,000. In the year succeeding its organization, contributions in this country for Foreign Missions amounted to only $1,667.

When about the time of the organization of the American Board, the six students who wished to be foreign missionaries asked advice at Bradford, of the General Association of Massachusetts, two of the six names were stricken off, lest so many candidates should alarm that body. The churches of the country doubted their ability to support so many.

In 1836 the anti-missionary spirit was so strong in Miami Association, Ohio, that nineteen churches expelled six churches that favored Sunday-schools, Missions, Bible and Temperance Societies. In 1877 the nineteen churches had ceased to report themselves, and the six missionary churches had increased to sixty-five in three associations, with 6,733 members.—*Gospel in all Lands.*

The King of Belgium, being asked why he took such a deep interest in Africa, replied, "When my only son and heir died, leaving me alone, I determined to do all the good I could for the orphan and friendless. God seemed to say, Adopt Africa. Hence I have devoted my private reserve to the interests of Africa, and when I die Africa shall be my heir." That is royal. The King has been foremost in the international effort to abolish the rum-trade with African ports.

THE BOYS AND THE CENTENNIAL MEDALS.

ONE of the most important tasks that seem to be set for us women is to cultivate missionary activity in young people. In mission bands and other juvenile societies, it is naturally much easier to find plenty of work for the girls than for the boys. Perhaps a suggestion on this subject, for present use, may not come amiss.

A bright-faced, brisk, business-like boy, if also of pleasant manners, has great persuasive power. Why not obtain a few of the Centennial medals as samples, enlist the interest of the boys in their sale, divide your congregation into sections according to residence, and make these small men the agents of the Foreign Mission Board, to canvass for purchasers? We believe many more would be disposed of than could be sold by any other plan. And even if this should not be the case, the effort will be wholesome for the boys,—the better acquaintance with the church-members, the small sacrifice of, it may be, a base-ball game or two, the piece of work done for the Master. We all learn to love more dearly the person and the cause for which we labor and make sacrifices; and the boys are no exception to the rule. C.

AT SENDAI.

ON Wednesday morning, July 12, 1893, Bro. Schneder and family, Bro. Miller and ourselves left Tokio for Sendai. It was a hot day, and the heat and dust made the all-day ride in the train an uncomfortable one. Just a week previous, we were shivering with cold on the North Pacific ocean; now we were sweltering in the heat of a Japanese summer day, wishing that we were riding on an American express train, which would take us to Sendai in less than six hours, instead of the slow-moving Japanese train that requires over twelve hours.

At Fukushima, one of our mission stations on the railroad fifteen miles south of Sendai, good Bro. Hoy boarded the train. He had come out thus far to meet and welcome us back to Japan. I need not tell the reader that this, too, was a happy meeting, and that before we were aware of it, our train had brought us to Iwanuma, some twelve miles from Sendai, where we have a church. At the next station above, Mr. Saiki, the *Kanji*, or Japanese head of the Girls' School, met us, and rode with us into Sendai. This custom of going out some distance to meet people on the way is called in Japanese *Mukae*, and is a beautiful custom peculiar to these people.

In a short time our train pulled up in the Sendai depot. I had not expected to meet many of our Japanese friends on arriving. Both the schools had already closed, and the students scattered over the country to their respective homes; and others left town for cooler places among the mountains or by the sea-shore. But to my own great surprise, a large delegation of remaining students and teachers, members of the Sendai Church, and other acquaintances and friends were out to bid us welcome back into their midst. They are not in the habit of cheering as we do, but indulge in applauding by the clapping of hands; and as we marched through the gate out of the depot, we were greeted with a round of applause. After a great deal of bowing in true Japanese style, and some hand-shaking, we took jinrickishas to the house

and home so recently vacated by the sisters Poorbaugh, the teacher's residence of the Sendai Girls' School, a comfortable American-built house.

Here we found not altogether an empty house, for the Board of Missions have recently bought the furniture of the parlor and sitting-room from the Misses Poorbaugh, to remain and be used for school purposes. These rooms and the furnished bed-room of Miss Mary Hollowell, gave us a place to live and sleep, and until other arrangements are made, we eat at Bro. Hoy's house, on the same lot. And how do things look? Different from America, but to our eyes quite natural. Nature is as beautiful as ever in Japan. The green of Japan is exquisitely green. The shrubbery and foliage and grass are luxuriant as they are not at home. Our lot, on which the girls' school and residences are located, has improved wonderfully in the last two years; and when we entered the yard just as the evening shadows were lengthening, the houses with the trees and shrubbery and green lawn about them, made the scene one of enchanting beauty to eyes that had looked upon other and different scenes.

We missed the American cities with their wide streets and paved side-walks, stately houses and large business blocks, the portly, well-dressed, well-to-do looking men and women one meets in these same streets. And as I went to church this Sunday morning, and looked at the bare walls and unpainted wood, and sat on the uncushioned, uncomfortable benches, I called to mind the magnificent churches of the home-land, with their frescoed walls, their cushioned pews, carpeted floors, fine organs and stately worship, and realized as perhaps never before, the difference between here and there as regards churches and the service conducted in them.

With the exception of Miss Hollowell, who has gone south on her vacation trip, all of us are together at our summering-place near Sendai. I would report that our "baby" has already learned to make a Japanese bow in fine style; that we are well, and hope to find *rest* during the summer and be ready for the work in the fall. Yours,

J. P. MOORE.

"THE FIELD IS THE WORLD."

Glimpses of the Work.

—The Jewish population of Palestine is said by Dr. Luncy, of Jerusalem, to be 40,347.

—The self-denial week of the "Salvation Army" brought the large sum of $250,000. The largest individual saving was $115; the smallest 3 cents.

—In New York 4,300 Jews, all men between 18 and 45 years, signified their willingness to unite with the "Christ Synagogue."

—The Conference of the Hermansburger Missionaries in South Africa decided to abolish the "Ukutobolisa," the sale of women for cattle. In some congregations the movement is meeting with opposition by the natives. In Natal a delegation of the members waited on the missionary and requested him to prove from Scripture that the purchase of women with cattle was wrong. His reply was not satisfactory to them.

—The Roman Catholics are seriously menacing the Protestant Churches of Tobago, one of the West India islands, where the Moravians have over

3,000 members. The island is not far from Trinidad, where an archbishop is located. Special efforts are being made to proselyte the Protestants with offers of a free church, free education, and gifts of clothing and money. The weak and unstable are deserting the Protestant ranks.

—Mr. J. C. Lamphier, a lay missionary of the Collegiate Reformed Church, New York City, and founder of the Fulton Street Prayer Meeting, retired from the active service in August. His support will be continued. He is 85 years of age, and was engaged in the work for 36 years, having had much fruit of his labor.

—The Moravians are calling for another missionary deaconess for the Leper Hospital at Jerusalem. It is proposed to establish a separate ward for the children for sanitary reasons, since the dreadful hereditary disease does not develop until adolesence. It will require great self-sacrifice for a young woman to yield herself to the work in the hospital. It has 24 patients, 11 males and 13 females; of these 10 are Christian and 14 Mohammedans.

—The will of a Catholic priest in Louisville leaves $500 for masses to be said for his own release from purgatory, and $200 for masses for those who forgot to make provision. We are not told that any sums were left for the spread of the Gospel, or for the conversion of his brethren.

—Christians surrounded by heathenism are often harassed and defrauded because they *cannot use their tongue* as freely as before their conversion. A case is mentioned in which a man justified his heathenism on the ground that all the other members of the family were Christians, and it was a positive necessity to have one in the family who could swear and use bad language, in self-defence. This is strong testimony for the purity of Christian life and that the heathen appreciate it.

AN INTERESTING HISTORY.

IT is not ours, but none the less interesting. It is the history of Church-Building Funds among the "Disciples of Christ." Their large membership of about 600,000 is mainly in the central, western and southern States.

Ten years ago a great cry came up for help in the building of churches, and then this work was organized. Missionary money could not be used for Church-building, and so an appeal was made for this new interest, and from year to year more and more money has been sent in. The receipts have been as follows:

To October, 1884	$ 2,105
To October, 1885	1,462
To October, 1886	1,145
To October, 1887	937
To October, 1888	7,042
To October, 1889	12,305
To October, 1890	15,622
To October, 1891	18,289
To October, 1892	21,760

At first the work was in the hands of a committee, but soon it was found necessary to have a secretary, giving his whole time to it; and this explains the large receipts from 1887; with all this income, a large number of churches have been built, and great prosperity has attended the denomination. The lesson is a very plain one, and for this lesson these facts are given. A. C. W.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

FROM THE MISSIONS.

—Sunday, August 20th, was an interesting day for the mission at Columbus Junction, Iowa. At a meeting of Iowa Classis held at the same place on August 18th, D. H. Fouse was licensed to preach the gospel, and on the Sunday following (August 20th), he was solemnly ordained to the gospel ministry. The young pastor, as is befitting, took a mission for his first field of labor. The two congregations composing the mission were a short time ago severed from the other two congregations now constituting the Coneville Charge. There is room here for much good work; and if pastor and people have a mind to work, much can be done for the upbuilding of the church. Let us hope that they will see eye to eye and press forward in the work of the salvation of souls.

—Sunday, August 27th, we spent with the mission in Chicago. We had our quarters at the Tabernacle at Dauphin Park. On Sunday morning we must be with Dr. Kendig, corner of California Ave. and West Madison Street. Give yourself two hours to make the trip we are told, as the distance is sixteen miles. We got there on time. We found a good hall. The audience was small, as we expected. Those who were there were good listeners. A goodly number of members of our church residing in Chicago take no interest in the mission. We say this to their shame. Others again are faithful. Several things have been in the way of the progress of the mission, chief of which is the Fair. A number of the members are more or less connected with the Fair, which makes their attendance next to impossible. When Dr. Kendig get his family to Chicago and the Fair is over with, we predict better things for the mission. The beginning is no smaller than we expected, and there is no cause whatever for discouragement. Out of this small beginning we confidently expect substantial fruits in the near future.

—Iowa Classis met this year at Leighton, Iowa. This was a mission until a little more than a year ago. The good people there seem to think that it was declared self-supporting before it should have been, as it is a severe struggle for the *eighty* members to pay a living salary. Be that as it may, we found there a very hospitable and liberal people. The apportionment for missions in the "Synod of the Interior," is fifty cents per member. These good people, before Classis adjourned paid their missionary apportionments within one dollar, as well as all their contingent apportionments. If their example were generally followed, there would be no need of urging the gathering of funds. And why could this not be done? Why might not this money be paid in advance as well as after the apportionment is made?

—Maquoketa is a lively little city of 4,500 people, situated on the Maquoketa River, from which it derives its name, and is the county seat of Jackson County, Iowa. Here Bro. Harrington is located and is doing a good work. But what now constitutes the Maquoketa Mission is entirely outside of this thriving town. Three congregations belong to the mission, but they are situated in the surrounding country. Many of these members are moving into the

town, and must be organized into a congregation in order to be retained in the church. No later than next spring a mission should be organized in Maquoketa. But Bro. Harrington has his hands full already. An additional man will be needed and should be secured, without fail, by another year.

—At Sioux City, Iowa, Missionary Zartman reports encouraging progress. The church is not as well located for the present membership as it might be desired, but this can be endured with but a little inconvenience. The country congregation, sixteen miles north-east from the city, the missionary claims, should be made the center of a new field, and in that way enable the missionary to devote more time to the city. This would doubtless be the better plan had the Board the men and means to extend the work in this way.

—At different times the matter of having a German-English congregation in Denver, Col., has been discussed. Just lately we have had the offer of a good brother to engage in such a work. There is, however, some misapprehension about this matter. Berthren seem to think that the General Board has the German congregation now there under its control, so that out of it a mission of this character might be formed. Not so, however. That congregation belongs to the German Synod, and is not in any way under the Board. For anght we know, it is self-sustaining. But from all the information we can gather, the time is at hand for the organization of an English congregation. This matter should claim the attention of the Board just as soon as the necessary funds can be obtained.

—At this writing a good brother has offered himself for the mission at Massillon. The Board at a former meeting determined that a mission should be opened in that city, but failed to specify the amount of salary to be paid. As the money stringency is upon us, no great risks can be taken by any individual, so that another meeting of the Board or Executive Committee will be needed in order to determine the matter of salary. We hope the money may be at hand to start the mission.

—Just $40,000 will be required to meet the obligations of the Board the coming year. Will the church furnish this sum?

—We need $2,500 for the Hungarian work the coming year. Will our missionary societies take a note of this fact?

—The Board must have at least $5,000 for church extension during the coming year. A much larger sum could be used to good advantage. Are there not those in the church who will endow a fund of $500 for this good cause?

—Mr. Hana, of Pittsburg, Pa., gave $500 for an additional Hungarian missionary for that city. He believes that such a course will most easily solve the labor troubles.

—The sum of $3,000 was apportioned by the General Synod for the Harbor Mission in New York, for the triennial term. The Board will be called upon to increase the salary of the missionary.

—There are now, on October 1st., eighty-seven missions under the care of the General Board. Eighty-seven families we might say, depend upon the Board for the living. Will you see to it, dear reader, that these families are provided for? The whole church has a right to see to this matter.

—With the opening of August our mission congregation at St. Joseph,

Mo., took charge of their new church. This is a comfortable house of worship, centrally located. The price paid by the Board is $4.750. What a comfort for these people to get into a house of their own.

—The Board asks the following sums from the synods, for mission purposes during the ensuing year: Eastern Synod, $17,000; Potomac Synod, $9,000; Ohio Synod, $8,000; Pittsburgh Synod, $4,500; Interior Synod, $1,500. Let us see whether these sums cannot be raised, without any delinquencies.

—One of our missions in the West, after paying the promised salary and all the varying expenses, paid over *three dollars* per member for benevolent purposes. Well done.

—The W. M. S. of General Synod promised to aid the General Board the coming year to the extent of at least $4,000. This will be a good help to the Board, when so much is needed to meet its obligations. The women are doing a noble work.

—When the General Sunday School Secretary takes the field on January 1st, 1894, we may expect quite a revival in the Sunday-school Mission work. We will hail his coming with great expectations.

—Many of our so-called missionary societies are aid societies as well, and it frequently happens that the aid part gets the lion's share of its funds. Please do not forget the missionary part of the society. F.

—" All work and no play makes——"

—A large number of Triennial Reports of the General Board are still on hand, which should be scattered abroad; and especially should they be put into the hands of our Elders and Deacons. Please order them.

—On several days of August not a letter was received, and no regret was felt at the lack.

—The missionary said that in India they have three kinds of weather; hot, hotter, hottest; but hot as our August has been, some of us have felt very anxious about the income of this quarter. Give us enough money to pay the missionaries in full to October 1st, and we will be very happy.

—It is not necessary to multiply words, but please note this fact. Even if the whole apportionment of your Synod is raised, the Board will not be quite able to meet all its obligations; hence the need of special offerings during this centennial year. We have a great work on hand.

—The Superintendent has thus far received only $42.60 toward the Catechumen's Church-building Fund. Please bring this matter to the attention of your Catechumens, brethren, and ask for an offering from the class for this interesting and important object. Just now we specially need more of these Funds.

—Rev. J. G. Schmid, of Astoria, Oregon, acknowledging the kind promise of a box from the ladies of North Wales, Pa., says: "They want to send me a suit of clothes, which I need so much. My trip East (he at great sacrifice attended the General Synod in May last, as a delegate of the Portland-Oregon Classis) cost me so much that I hardly know how to get along this fall and winter. I have never seen such times as we have here, the people who here-

tofore gave me a little support, can now do almost nothing. We are looking with terror for next winter."

—The mission at Harrisburg, Pa., was lately organized with sixty members.

—After a little vacation, *i. e.*, a short staying at home in August, the Superintendent began the fall campaign at Watsontown and McEwensville, Pa., in the charge of Rev. Geo. S. Sorber. At these harvest services, the pastor distributed envelopes for offerings to be brought within a month. This is his plan.

—If hard times are really upon us, or if they should yet come, we beg you do not withhold your offerings for the Lord's work. Let it not suffer. We plead not merely for the missionary, that he be saved from suffering, but rather that the work be not hindered.

—The second Sunday of September was pleasantly spent with Rev. I. W. Hendricks, at Lewisburg, Pa., presenting our work and emphasizing the need of more church-building funds. A good choir, good congregational singing, good listeners—well, it was delightful. This charge and several others in West Susquehanna Classis have already paid the whole classical apportionment, and so the Board has had early help.

—Rev. D. P. Lefever, of Burlington, N. C., ceases his labors at the close of September, and will await a call to service elsewhere. He has been a faithful missionary, and should not be left in retirement.

—The German Board of the West asks its two Synods to raise $10,000 for the work of the coming year, and urges pastors to preach on home missions at least once a year. W.

INGENUITY.

Rev. O. H. E. Rauch, by means of his own little press, prints a monthly leaflet or slip, giving the hours of service, the names of the officers, the themes of the sermons, and any special announcements needed. This leaflet is freely scattered and is found quite helpful.

To raise the one-cent-a-scholar Sunday-school fund asked by the General Synod, he printed envelopes for the use of classes, with blanks for the teacher's name and the amount given by the class. W.

THE QUARTERLY REPORT.

As a matter of needful information, and to save our missionaries from inconvenience, the Superintendent now attaches to each blank for quarterly report, the following:

NOTICE.—Inasmuch as many Quarterly Reports are sent in too late, and so the Board is left without the necessary information, announcement is hereby made that if a report is not in the hands of the Superintendent at the time specified, the payment of the quarterage may be delayed. The report for this quarter is due.

This means that he will not receive his order for salary until his report has been furnished. Nothing unreasonable is asked. W.

—"What we all need to learn to-day is how to walk in the ranks and keep step. If we all aim to be major-generals there will be nobody left to execute orders."

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

— The receipts for the month of August were but $1,028.71. What is the treasurer to do for the next quarter? One of two things only, can be done, either borrow more money, or interfere with the regular movement of our work in Japan. The above sum is some $700 or $800 less than actual expenses for the month.

— At the close of the last school year in our schools in Sendai, our tired missionaries were looking forward to a season of rest and recuperation. They were also joyously looking for the return of Rev. Dr. and Mrs. Moore. In this last happiness they were not disappointed, and they felt that their return was some compensation for the departure of the Misses Poorbaugh. But to a large extent, instead of a season of rest their time was taken up, and their spirits burdened with grave anxiety, as they watched by the bed-side of our dear Bro. Schneder, who was prostrated with a critical attack of typhoid fever. At one time grave fears were felt that his sickness was unto death. But by the blessing of God, strength was given him to survive the crisis of the disease, and to enter upon a slow convalescence. Our last intelligence reports him improved, but still a very sick man, and exceedingly weak. We are anxiously looking for further information. We have good hopes that he is continuing to improve, as no telegram has been received conveying unfavorable news. We most earnestly bespeak the prayers of the whole church, that God may be pleased to raise him up again to health and strength.

— Bro. Schneder has been a most laborious worker, which, however, is equally true of all his associates. He has the chair of dogmatics in our Tohoku Gakuin. He has been studying with intense earnestness, and has not reckoned with his physical strength, feeling keenly the vital importance of the instruction it fell to him to impart. Dr. Moore writes us that when he met him on the deck of the steamer at Yokohama, he noticed his worn and exhausted condition, but refrained from remarking it to him. It subsequently appeared that at that time the terrible disease was already upon him, in its incipient stage, and after his return to Sendai, it developed in an intense form. Dr. Moore, who repaired to the sea-shore for relaxation in preparation for entrance upon the duties before him, returned to Sendai to render his aid in nursing his suffering brother. So that the vacation just closing will have afforded but little rest and recuperation to our overtaxed missionaries.

— The Japanese servant who had been diligent and assiduous in waiting upon and nursing Bro. Schneder, was attacked with the same fell malady, and sank into death under its power. During seasons of delirium he would endeavor to leave his bed, saying, "My master has been kind to me and now I must nurse him," imagining that his suffering master needed his ministry. Poor faithful fellow, he was laid to his rest, while his master was still struggling with the disease.

— On Monday, September 11, the fall term of the schools opened. We

anticipate intelligence of an increase in the number of students. We almost fear that the number may exceed the ability of our missionaries to handle them, and especially as Bro. Schneder's extreme debility will disable him to take his usual part. We are exceedingly anxious to hear the condition of things. It is perhaps more than probable that Dr. Moore will have to take part in the labors for which Bro. Schneder is now disabled, and that may necessitate the speedy sending out of another lady to take part in the Girl's School.

— These changes make it a matter of embarrassing anxiety to the Board, how to meet the issue. If the church would but furnish the requisite means, the question could be easily solved. But how the Board is to meet these new necessities with the scanty means at their disposal, is more than perplexing.

— As we learn there has been some inquiry as to the reasons why the Misses Poorbaugh have retired permanently from our mission in Japan, we would repeat that it was because of impaired health, and the feeling that their work, which had been so successful, was done. It was not because of any misunderstanding or differences with the Board. On the other hand the Board exceedingly regretted the resolution they had taken, and endeavored, without success, to induce them to reconsider it. The ladies reached their father's home in Berlin, Pa., in safety, the latter part of August, since which time they have been doing some of their friends in the church the favor of visiting them.

— Dr. Moore's goods, as also those of Rev. H. K. Miller, which with them, were shipped by the Suez Canal, reached Sendai, unusually free from damage. The mirror on the dressing bureau, as also the "baby organs," were safe. Only a few articles of inconsiderable value were injured.

— The appointment of Dr. Moore to the principalship of the girl's school seems to meet with the approval of the Japanese. They have been advertising him, and making much of his previous position and influence, in bespeaking favor for the school.

— A recent decision of the Supreme Court of Japan, referred to by Rev. Miller in a recent letter, serves to assure us that a spirit of justice and equity prevails in that empire. A tenant refused to pay his rent on the plea that the title of the property was not vested in his landlord, but in a foreigner, and that contrary to the law of the realm. The lower court decided in the tenant's favor. The case was carried to the Supreme Court, where it was decided, that the tenant must abide by the terms of his lease, and could not escape by raising the questson of the title of his landlord, and thus living rent free.

— We would again call the attention of our ministers to the fact that a large number of our triennial reports still remain in the hands of the secretary. It is very desirable that these should be distributed amongst the membership of the church. It contains a clear statement of the present conditions and prospects of our foreign work. Inquiries are not unfrequently made which find their answers in this report. Persons interested in foreign missions will find it interesting and instructive reading. We ask pastors to write us, naming how many copies they can judiciously distribute, and they will be sent to them free of expense.

— Our continued observation and experience go to confirm us in the correctness of our statement made more than once, that our people are ready to

be favorably influenced and interested in our work, on its earnest and intelligent presentation. In our prolonged ministry we have never addressed more intently interested audiences than have waited upon our presentation of the cause. On one occasion a listener estimated the length of our address at from thirty to thirty-five minutes, when the time by the watch was fifty-five and after expressing his surprise, said that he could have listened much longer. People do not sit contentedly through an address of that length unless they are interested. Let our pastors inform themselves as to our work, and if they have any heart in it (some we fear have but little), our word for it, their people will be interested, and prompted to co-operation.

— Not long since we heard of a minister who had been pastor of a congregation for forty years, who excused the illiberality of his people by saying that they were not educated to liberal Christian benevolence. A pastor for forty years in the same congregation, and the people not educated in this primary Christian grace! Whose fault was it? Had we been in that pastor's case, we would have tried to trump up some other excuse. But perhaps he thought that confession was good for the soul.

— We have been asked the question whether we have persons in the employ of our missions who are distinctly "Bible Readers." Our Bible women fill this office to some extent. In their visits to the poor, the sick, the hospital wards, etc., they read to their listeners the precious word of truth and grace. The support of one of them is fixed at $100 a year.

—The medical missionary preaches a gospel that the most degraded heathen understands. The leading article in the September *Missionary Review of the World* on "Medical Missions in Syria and Palestine," furnishes some striking illustrations of the power exerted by missionary physicians. The religions of Japan are discussed in an article on Shintoism, the title being Kami-no-Michi, a term used by Japanese scholars to describe their religion, the expression meaning: "The way of the gods." Korea is discussed in two different articles, the first on the present condition of Mission work in the country, the second on the work of the Presbyterian Church there. Two interesting sketches of a biographical character complete the department of "Literature of Missions," one on "The Late Arthur Mitchell," the other on Robert S. McAll. In the International Department is an inspiring article on "Self-denial Week." Two articles in this department relate to Japan, "God's Hand in Japanese History," and "Present Aspects of Mission Work in Japan." In the "Concert of Missions" department, is an article entitled: "A Survey of Missionary Work in Japan." This number is rendered exceedingly valuable by reason of containing so much information about that most interesting land, Japan. The department of Christian Endeavor contains an interesting review of the recent memorable convention of the societies of Christian Endeavor in Montreal. The department of "General Missionary Intelligence" summarizes the current news of missionary enterprises in all parts of the world.

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Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence with reference to woman's work for missoins is cordially invited. We shall be very thankful for items of news, official or otherwise, and for thoughts and incidents helpful or encouraging to our readers. Questions of general interest relating to this department will be gladly received, and answered to the best of our ability in these columns. It will be best, especially if early attention is desired, to address *all* matter for the Woman's department to

REBECCA HAMILTON SCHIVELY,
207 E. Washington St., Chambersburg, Pa.

RESOLUTIONS ADOPTED BY W. M. S. G. S.

FRIDAY, May 26, 1893.

Resolved, 1. That we look with fear and distrust upon the desecration of the Sabbath, as seen in our street railways, Sunday excursions and Sunday concerts; and that we here express our disapproval of the opening of the gates of the Columbian Exposition to the public on the Sabbath.

Resolved, 2. That we notice with pleasure the great interest exhibited throughout the Reformed Church in the cause of Temperance, and read with glad hearts the articles on this subject in the *Messenger* and other church publications.

Resolved, 3. That we concur in the "Plan of Work," as submitted by the Committee, and that we urge upon the missionary societies to send their moneys through the regular channels to General Synod's Boards.

Resolved, 4. That we urge upon the women the further organization of women's missionary societies, as far as practicable, as well as the organization of children's mission bands.

Resolved, 5. That we assist with our prayers and our money in the support of our Hungarian Missions.

Resolved, 6. That we continue to support Miss Hollowell, so long as she is in the foreign field, and to further aid in the support of Home and Foreign Missions, as asked by General Synod's Boards, so far as our means will allow.

Resolved, 7. That with a view to securing a representation from *each* classical society within the bounds of General Synod, at the annual meetings of the district synodical societies, and at those of the society of General Synod, we recommend to the W. M. S. of the district synods the advisability of bearing all the *necessary* expenses of the delegates sent to the above-named conventions.

Resolved, 8. That the thanks of the W. M. S. of the General Synod of the Reformed Church in the United States be tendered to Rev. Dr. Mosser and his consistory for the use of their beautiful church for the meetings of this society; to the citizens of Reading for their kind hospitality towards all the visiting delegates; to the kind organists who performed their part so faithfully; to those who beautified the evening services with song; to the young ladies who acted as ushers; to the Literature Committee who kindly kept for distribution sample copies of all our church periodicals, thus giving all an opportunity

to become acquainted with the literature of our Reformed Church; to the Decoration Committee, who so thoughtfully kept us reminded of the beauties with which God constantly surrounds us, by keeping us supplied with lovely flowers, the work of His hands; to Rev. Dr. and Mrs. Mosser for the grand reception given by them to the delegates and friends at their parsonage, which we shall ever remember with pleasure, and carry with us pleasing memories of our social, Christian and missionary work while in the city of Reading; to the Young Ladies' Guild, for providing our badges; to railroad companies, for favoring reductions in fares, and to the publication houses for their reports of our meetings.

Resolved, 9. That we earnestly ask for the prayers of all the women of the Church for the success of all the work undertaken at this convention.

MISS EMMA E. ZERBEY,
MRS. M. G. HEITSHU,
MRS. C. U. HEILMAN,
} Committee on Resolutions.

CONCERNING THE $4,000.

THE writer takes it for granted that by this time there are no reading women among the membership of the Reformed Church *anywhere*, who are not familiar with the fact that a Woman's Missionary Society of the General Synod of the Reformed Church in the United States exists, therefore neither time nor space will be consumed in introduction. It must, however, be regretfully admitted that there are many women in classes and synods having no authorized women's missionary societies, who because of this want of organization have no connection with the W. M. S. G. S. Among them are women who have expressed a desire in some way to be counted members of this society, in some way to enjoy the privilege and blessing of aiding in the objects of the organization. How to reach these women, and thus afford the opportunity sought, was one of the most difficult questions that came before the "Plan of Work Committee" appointed at the late meeting of the W. M. S. G. S., at Reading, Pa. After much consideration, it was at length decided that this could best be accomplished by the the use of the envelope system, and that it should be done in the following manner.

The committee will have explanatory envelopes printed, a package of which will be sent to some one woman selected in each classis having no woman's missionary society. This lady will divide her package into as many smaller packages as there are congregations in her classis. One lady in *each congregation* will take charge of one of these packages and see that one envelope is put into the hands of each woman in her congregation. Each woman who receives an envelope will write on it *her own name and address and the amount of her contribution*, put her contribution of 25 or 50 cents or $1.00 into it, *seal it*, and hand it back to the lady who gave her the envelope. The congregational distributor will send all envelopes *unopened* (according to directions which she will receive) to her classical distributor, who will again send all packages of envelopes *unopened* directly to the Treasurer, W. M. S. G. S., who will make proper acknowledgment of the same.

This plan of receiving contributions is not intended to interfere with any

other benevolent work of the congregations, nor to take the place of any, but to be entirely aside from all others and additional to them. The sum contributed is to be regarded as a contribution for this year, to be applied to the objects to which the W. M. S. G. S. stands pledged, namely, the support of Miss Hollowell and the securing of $4,000 for the use of the Board of Home Missions. The Finance Com. of W. M. S. G. S. apportioned these $4,000 as follows; W. M. S. Eastern Synod, $1,500; W. M. S. Synod of Interior, $200; W. M. S. Synod of Ohio, $500; W. M. S. Pittsburg Synod, $750; Women of Potomac Synod, $750; Women of Central Synod, $300; Women of the Synod of North-west, $200; Women of German Synod of the East, $250.

The Committee believes that the women of the church in general need only be shown a way in which they may make their giving felt, to walk therein. These envelopes will be furnished at such time as is thought will enable all the work to be accomplished by the close of the year '93. Any inquiries or requests for explanations may be addressed to the writer, who will cheerfully and freely respond. SARAH E. P. MOSSER, Chairman P. of W. Com.

611 Washington St,, Reading, Pa.

THE MISSES POORBAUGH'S WELCOME HOME.

TUESDAY, August 29th, was a day of expectancy not only in the home of the Misses Poorbaugh, but throughout the entire town of Berlin. Ever since the news of their safe arrival in their native land was joyfully received, their many friends, as well as their immediate family, have eagerly looked forward to the time when they would be in our midst.

The summer moved on, and at last the days were numbered, until finally the one of their home-coming was here. Many who ordinarily pay but little attention to the incoming train listened anxiously for the sound of the "whistle" upon that evening, and when it reached the ear exclaimed, "*There they come!*"

Yes, they came, and found the father and mother whom they had left, one seven and the other five years ago, still spared to greet them, as well as other members of the family, none having been removed by death during their absence. Many were with them in spirit in their home that night, but it was fitting for these to seek another opportunity to meet them personally.

This was afforded on the Thursday evening following, when a public reception was tendered them in Trinity Reformed Church of this place. By 7.45, the hour appointed for the opening of the exercises, the large audience room of the fine church was filled with the members of the congregation and of those of the different other churches here.

The services were opened with an organ voluntary, after which Rev. Mr. Taylor of the Lutheran Church led in prayer. The address of welcome was made by the pastor, Rev. Dr. A. R. Kremer, to which Miss Emma Poorbaugh responded.

Rev. A. J. Heller made some remarks, and Miss Lizzie Poorbaugh followed in an address of some length. The exercises were interspersed with music by the choir.

At the close the missionary ladies received their friends, and there were many tender hand-pressures given them and hearty "welcome home" words uttered. After the reception all persons present were invited to the lecture-room to

partake of refreshments prepared and served by the ladies of the congregation. Miss Kitty Poorbaugh, the "Little Kitty," in whom we all have felt so much interested, was also gladly welcomed. A. M. H.

"A WOMAN IN THE CASE."

ACKNOWLEDGMENT is hereby made, with thanks, of the receipt from Sendai, Japan, of the Annual Catalogue of the Tohoku Gakuin for 1892–93. The constitution of the school, its curriculum, general regulations, and the personnel of the faculty and students, all invite close attention, as helping us to form an idea of its daily life and the scope of its work. But not less interesting is the Historical Sketch, which has suggested the caption of this article.

It is a *way* of men of the the world, and sometimes even of Christian men, if anything goes flagrantly wrong, if there is a notorious breach of faith, an embezzlement, or other fraud, to shrug their shoulders, and say, carelessly, "Of course there was a woman in the case!"

Well, unfortunately, there usually *is* a woman in the case, either as tempter or as chief sufferer; it is not always given to the world to know exactly which she is. But while we must sorrowfully admit that the vanity, thoughtlessness, and false aspirations of women, from Mother Eve down, have been responsible for a large share of this world's sin and misery, yet it is some consolation to know that the same expression,—"a woman in the case,"—might be used with regard to many good works that shine like stars in the night.

In the "case" of the Tohoku Gakuin, there are two women, a Japanese and an American. The old story of the widow's mite is retold: a poor Japanese widow, who had laid aside twelve pieces of silver for the day of sickness or of death, gave them in faith for the school, and this was "the first financial encouragement it received." Think of her, dear American women, and of the many prudential reasons that present themselves to us, for *not* giving! The old garments are quite shabby; we really *must* have—! or if we give to this needy cause or the other, the children, poor dears, will have to go without something they are accustomed to; or, perhaps, our church needs a new carpet, or some improvement, and we cannot possibly spare more than is our share of that expense; or, if there is no other plea, there is the general one, that there are so many calls, and one *must* stop somewhere. (But where do the loving-kindnesses of the Lord stop?) In comparison with all these excuses, how simply and sweetly does the story of this Japanese woman read! It seems to belong to the Church in the dew of her morning, before her bright faith was tarnished by contact with the world. We may imagine we hear the grave, tender voice of Him who sat over against the treasury, repeating in this latter day His commendation, "for she of her penury hath cast in all the living that she had."

But the Tohoku Gakuin was to owe still more to woman. As is well-known to the Church, our excellent Mrs. Hoy, not content with the sacrifice of the joys and privileges of an American home, and with the devotion of her time and talents to the Japan Mission, has united with her husband in presenting to the school the John Ault Memorial Hall, and the grounds upon which all the school buildings stand. So long, then, as the Tohoku Gakuin

shall continue to be a centre of regenerating influences for Japan, it will embalm among the recollections of its self-denying founders, the memory of two pious and devoted women. Thanks be to the Almighty Father, that He condescends to accept and use our offerings! R. H. S.

FOURTH TRIENNIAL MEETING OF W. M. S. G. S.

The W. M. S. G. S. expects to hold its fourth triennial meeting in the First Reformed Church, Dayton, O., May, 1896. Dr. Hale writes that the invitation from Dayton to General Synod included the ladies, and that they will hold their sessions in his Church. He asks that the ladies consider that settled. So be it, with many thanks, says the Executive Committee.—*Woman's Journal.*

MISSION STAMP BOXES.

IN one congregation, where the business men "did not have time," or "forgot" to save their cancelled stamps, the ladies in charge of a children's band prepared some boxes, and the boys gained ready admittance for them into the bank, post-office, stores and private houses. A box large enough to hold two or three hundred envelopes was selected, and labeled "Mission Stamp Box," and this request was appended: "Please throw in all your envelopes and wrappers *entire*; or, if you prefer, cut stamps with margin like sample" (here a stamp, cut in square form, with wide margin, was pasted). "Do not reject *any* canceled stamps, but save for Willing Workers' Society."

The children collect the envelopes monthly, and the result is encouraging; for it is hard to disappoint a box that is patiently waiting for each envelope, where one's mail is opened; and not a single stamp in these boxes has been wasted by improper cutting. Here is a saving of 20 per cent. or more. The work, of course, is not limited by these boxes, or confined to this society, but is presented to the whole Sunday-school, and kept alive by pastor and superintendent. At stated times the stamps are brought to the secretary of the school, who hands them over to the three ladies in charge of the matter. They, with a number of other teachers and older scholars, prepare the stamps for shipment. The work is so easy and so fascinating that there is no difficulty in securing all the assistance needed.

The remembrance of an autumn evening spent in a cosy sitting-room glowing with fire and lamp-light, its table covered with packages, and surrounded by a bevy of enthusiastic philatelists, lingers pleasantly in one's memory. For when did we fail to find happiness in trying to serve others? As Drummond says, "The most obvious lesson of the gospel is that there is no happiness in having or getting, but only in giving; and half the world is on the wrong scent in pursuit of happiness." A.

—A friend in Waynesboro, Pa., sends us the programme of a "Penny Social," one of the light entertainments resorted to among young folks for raising money. The little scheme is useful in a double way, the admission fee being clear gain for missions, or any other good cause, and the exercises calling forth the ingenuity of the young guests. The programme contains twenty-one questions; the answers are the things to be seen upon a cent of 1893.

Sometimes an amusing play upon words is involved. The "fun" is to find the correct answers. The cents are either fastened to the programmes or distributed among the assembled company. A minute or two is then given to the contemplation of each question, and the writing of the answer opposite to it. The tap of a bell gives the signal for the next question. When all are finished the programmes are collected and re-distributed, so that no one has his own. The leader then reads the answers, and each person corrects the paper he holds. All the papers are then returned to their owners. There may be, if desired, some trifling prize for the one who gives the most correct answers. We shall be pleased to send the list of questions and answers to any one wishing to use them.

—An act of thoughtful kindness was that of the "King's Daughters" of Waynesboro, Pa., who, on an August day, "took twenty little ones of that town, those that very seldom, if ever, get to a picnic, down to the creek, gave them a nice dinner and supper, played games and amused them in many ways. They were delighted with their trip."

—The action of the committee of W. M. S. G. S to control the *Woman's Journal* having reached us too late for insertion in full, we give a brief abstract.

The *Journal* having been taken by the society for a trial period of three months, all clasical and synodical Woman's Missionary Societies, meeting this fall, are requested to ask their delegates to pledge themselves to endeavor at once to obtain new subscribers. Each member of the Executive Committee W. M. S. G. S. is requested to secure four twenty-five dollar subscriptions towards the purchase, and an appeal is made to the women of the Church in general for the same purpose. "If there is not sufficient encouragement at the end of the trial period to warrant the purchase of the *Journal*, contributors shall have the right to distate as to the disposal of said contributions." Miss Jennie S. Clever, Cleversburg, Cumberland Co., Pa., will receive and acknowledge all such moneys. Business letters relating to subscriptions to be addressed to Mrs. M. E. Whitmore, Frederick, Md. The committee urges prompt action. Its members are: Mrs. S. J. Houtz, Orangeville, Pa.; Miss Jennie S. Clever,; Mrs. John F. Unger, 1006 Mt. Vernon Street, Philadelphia, Pa.

—"It is the living presence of Jesus, in the fellowship of His loving, praying disciples, that gives united prayer its power."—*Andrew Murray.*

—Never mind *where* you work, care more *how* you work; never mind who sees, if God approves. If He smiles, be content.—*Spurgeon.*

—Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—*Faber.*

—No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes; and whatever of ignorance or weakness or mistake was mingled with it will drop away, as the withered petals drop away when the full flower has blown.—*Farrar.*

"Heroic souls in old times had no more opportunities than we have; but they used them. There were daring deeds to be done then—are there none now? Sacrifices to be made —are there none now? Wrongs to be redressed —are there none now?—*Charles Kingsley.*

THE CHILDREN'S PAGE.

One Little Candle.

"How far that little candle throws his beams!
So shines a good deed in a naughty world."

A tender and beautiful story of lowly faithfulness is told by a late writer. It was on one of the Orkney Islands where a great rock—Lonely Rock—dangerous to vessels, juts out into the sea. In a fisherman's hut, on this island coast, one night long ago, sat a young girl, busy at her spinning wheel, looking out upon the dark and driving clouds. All night she toiled and watched, and when morning came one fishing boat, her father's, was missing. Half a mile from the cottage her father's body was found washed upon the shore; his boat had been wrecked on Lonely Rock.

The girl watched her father's body, after the manner of her people, till it was laid in the grave. Then when night came she arose and set the candle in her casement, that the fishermen out on the waves might see. All night long she sat in the little room spinning, trimming the candle when its light grew dim. After that, in the wild storms of winter, in the quiet calm of summer, through driving mists, illusive moonlight, and solemn darkness, that coast was never one night without the light of that one little candle. As many hanks of yarn as she had spun before for her daily bread she spun still, and one more to pay for her nightly candle.

The men on the sea, however far out they had gone, were sure always of seeing that quiet light shining to give them safe guidance. Who can tell how many hearts were cheered and lives saved from peril and death by that tiny flame which love and devotion and self-sacrifice kept there through the long years?

This is but a leaf out of the story of millions of faithful lives that yet go unpraised among men. The things they do are not the same in all cases, but the spirit is the same. These humble ones keep the light of love burning where it guides and cheers and blesses others. By the simple beauty of their own lives, by their quiet deeds of self-sacrifice, by the songs of their cheerful faith, and by the ministries of their helpful hands, they make one little spot of this sad earth brighter and happier.—*Rev. J. R. Miller, D.D.*

Bible Missionary Question, No. 2.

The question by "Pansy," in our August number, has been correctly answered by Miss Ella Gutelius, of Harrisburg, Pa., and by Francis A. Shults, of Leavittsburg, O., who asks for "a harder question next time." We reserve the answer for our next issue, hoping to hear from others. From time to time, questions will appear on this page, relating to the missionary stories of the Bible, to which we hope to receive answers from our young friends everywhere. Hunting out the solutions will be pleasant work for Sunday afternoons or evenings, or for that awkward little gap which occurs sometimes in Sunday-schools between the recitation of the lesson and the closing services. Now for

Question 2.—Where do we read of a female medical missionary who was not sent out by any society, neither did she go of her own accord, but who gave excellent advice in a very serious case without waiting to be asked, and with perfect success, although she had no diploma and no experience as a physician? Who knows her name? Would you call her a Christian missionary? and if so, why?

—The best way to *do* good is to *be* good.

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MEETINGS OF THE SYNODS.

THE Synods in their annual meetings usually determine the matter as to how the Board shall be sustained in its mission policy. These bodies must say by their action how much money shall go to the Board to carry forward the work. Up to this time two of the English Synods have held their annual meetings—the Interior and the Pittsburg. Both these bodies heartily approved the conduct of the Board and pledged their support to the Board. The Interior Synod held its meeting in Chicago, at the Reformed Tabernacle, at Dauphin Park. It is hardly possible for a Synod to compete with a World's Fair, so that it was a little hard to hold the members strictly to the business of the Synod. But the business was transacted in a manner becoming the dignity of such a body. The Synod complied willingly with the requests of the Board for funds to carry on the work. The Synod had apportioned to it the small sum of $50 for Harbor Missions by the General Synod, which it gladly assumed. The Board asks for $1500 for missions direct for the ensuing year. This is an average of *fifty three* cents per member for this one item of missions —the highest assessment for this cause of any Synod in the Church. The Synod also apportioned an average of three cents per member for Hungarian Missions and five cents for Church Extension. The $200 asked for by the Foreign Board was also apportioned. The apportionments are higher in this synod than any in the Church, and what is to be commended about it is the fact that last year saw these heavy apportionments paid, lacking only a small sum. We believe that the Synod will do even better the coming year, as the charges are more fully supplied with pastors.

The Pittsburg Synod met at Greenville, Pa., where Brother Keifer is pastor. The attendance was large and the interest in the work of the Church good throughout. Dr. Diffenbacher, of Greensburg, Pa., presided over the deliberations of the body with becoming dignity. Much interest centered in this meeting from the fact that the Theological Professorship in the Seminary was fully endowed, and that Dr. Rupp was to be inaugurated as professor. This event marked an epoch in the history of the Synod. This Synod now has eleven missionaries under the care of the General Board, and many other points are in view as future missions. The Synod cannot but be much interested in missions. The Board requires that the Synod pay $4500 for missions direct during the ensuing year. This was done. The Synod also apportioned $275 for Hungarian Missions, as requested by the Board, and five cents per member for

Church Extension. The matter of apportioning $2600 upon the Synod for foreign missions elicited considerable discussion from the fact that laying an apportionment for this cause is a new thing among us. But it was done. Some think that Foreign Missions offerings should be free-will offerings, while others think that the apportionment plan is the best. This will work itself out in the future so that it will be determined as to which is best. On Sunday evening a missionary meeting was held, conducted by Dr. Truxal. Home and foreign missions were presented. The collection on the occasion amounted to $96.76. Upon the whole the missionary sentiment is growing in the Church.

We must not forget here the W. M. Society of the Synod of the Interior, which held its annual sessions in Chicago at the time of the annual meeting of Synod. These women are doing an excellent work. They are much scattered over the territory of the Synod, but still they come together annually and discuss missionary matters, which has a tendency to keep up the missionary spirit among them. These women paid more during the past year than they had pledged and we feel sure that they will do as well during the coming year. They assumed the $200 apportioned upon them by the General Society toward the $4000 pledged for home mission, and what is more, they will raise every cent of it. But as they will likely give an account themselves of their proceedings at this annual meeting, we will not give anything more at this time. F.

THE HUNGARIAN WORK.

WE are gratified to say to the Church that the third Hungarian missionary has arrived. His name is Frank Ferenczi—a young man of fine appearance. He is not yet ordained, but will soon be by Allegheny Classis. He will labor as an assistant to Brother Kovacs. He has the appearance of a very active man, and we have no doubt he will be a success in the field to which he has been called. He will find plenty of work in his new field.

Brother Kovacs will now be enabled to do missionary work in other localities, without the work in Pittsburg being neglected. He will make trips into Virginia, New York, New Jersey, Connecticut, and Pennsylvania, to look after his countrymen. In all these states he found good openings on former visits, and he will now devote some time to them.

But the stringent times have affected none more than the Hungarians. They almost universally belong to the laboring classes in this country, whatever they may have been in their native land, and they usually labor among the furnaces and coke ovens, and as many of these have ceased operations, they have no work. This causes them to migrate from one section to another in quest of work. This makes church work among them difficult, and yet we must patiently labor among them until they become more settled. Additional missionaries will doubtless have to be called soon. But, until that time, let us sustain well what we have commenced.

For this work $2500 has been apportioned upon the Synods. This is the minimum sum required. Is it by this said that we shall confine our charities for this work to this small sum? No, indeed. Let all who can give freely and of their means, and the work will be greatly extended. F.

MEETING OF THE EXECUTIVE COMMITTEE.

THIS Committee held its quarterly meeting at Pittsburg on October 3d and 4th. It was an important meeting. Never did the Committee do so much work in so short a time. This shows that the work is becoming better organized. This being the mid-summer quarter, it was rather expected that the treasury would be a few thousand dollars short of a sufficient amount to meet the quarterage of the missionaries. But we are glad to say that only a few hundred dollars were lacking. This was very cheering, indeed, to the members of the committee. Rev. W. H. Shults, of Leavittsburg, Ohio, was commissioned to the new mission at *Massillon, Ohio,* Rev. T. S. Land, of Meadville, Pa., to *Jeanette, Pa.*, Rev. J. J. Wagoner, of Emlenton, Pa., to *Turtle Creek, Pa.*, Lic. Bruce Griffith to *Wichita, Kan.*, Rev. J. C. Beade, of Columbus Junction, Ia., to *Wilton, Iowa,* and Rev. F. M. Shults, of Lisbon, Ia., to *Leighton, Ia.*

The Board deemed the salary of Brother Sommerlatte, as Harbor missionary, as insufficient, and therefore voted him a salary of $1000 per annum. This increase in his salary will make it necessary that every cent ordered by the General Synod to be apportioned upon the Synods for this purpose be paid.

Notwithstanding the stringent times the Church Extension work moves forward successfully. During the quarter all the obligations of the Board could have been met promptly were it not for the fact that quite a sum for this purpose is now bound up in a suspended bank in Meadville, Pa. It is believed, however, that not a cent of this money will be lost to the Church.

Upon the whole the outlook of our mission work is very encouraging. The prospects of the Church were never as bright as at present. With strong reinforcements to the ranks of the ministry from our theological seminaries and with an increased liberality on the part of the people, great things may be looked for in the future.

F.

IS IT TRUE?

THAT the Board pays too liberal salaries to the missionaries? We suppose that by most of our people this subject is hardly worth considering. And yet the charge is frequently made by very good people so that it may be well to consider this matter in a short article. We do not wish to go into any argument upon the matter, because we doubt whether there is any argument to it. In the first place we must deny that the Board pays any higher wages to the missionaries than is paid to the ordinary pastors under the same circumstances. Yes, we are willing to assert that as a general thing the missionaries get less accordingly than the regular pastors under the same conditions. Let us illustrate. Here is a pastor in a small town of from 1500 to 3000 of a population. He has a fairly good charge with a parsonage. He gets a salary of $800, we will say. He has many extras in the way of weddings and funerals. Besides this, the people are in a position to give him help in many additional ways. This man is an active pastor and a good worker. So is his neighbor in the next town who is situated precisely as he is. His neighbor is called by the Board to take charge of a mission in a city with a population of 50,000, or perhaps 100,000 or 200,000 of a population. In consideration of the fact that the mission, for a few years, can do little, if any thing, more than

pay the hall rent and other running expenses—the Board offers this man, even we will say, $1200. We only assume this, because such a thing has never happened in the history of our Board. But we will take the extreme sum of $1200. The other man who in his comfortable charge gets only $800, feels in his very soul that the Board is becoming extravagent. Why, says he, the Board is doing a great wrong in paying such a salary. Now let us see. The $800 man has a parsonage, the $1200 man pays from $25 to $30 per month as house rent, say not less than $250 or $300 for that item. His meat bill is higher. His water tax is quite an item, while his light and fuel are decidedly higher. Counting all these, the difference between $1200 and $800 disappears entirely. Then remember as a stranger in a large city he gets absolutely no extras—especially so long as his membership is very small. We assert without fear of successful contradiction, that the pastor in a town of 3000 people, with a parsonage, even if he must keep a horse and buggy, gets a better living than the man who goes into a city of 100,000 and establishes a new mission at a salary of $1200. But at no time in any city even of 300,000 (Chicago excepted) has our Board paid more than $1000. We assert again that our best missionaries are not as well paid as the average pastors in the self-supporting charges. Ah, yes, some will say, but our pastors do not all get $800. Some of us get a parsonage and a salary of only $500. True, and there are men under the Board to-day, men who do not live in parsonages, and get only $500, while we have missionaries in towns of 10,000 and 12,000 of a population who get only $600, and some of these must pay their own house rent. We confess that we weary at times of this continual fault-finding about large salaries being paid to our missionaries. If indeed these missionary salaries are something so enormous, why do some of these men who complain about it, not avail themselves of these large salaries? Of course the Board cannot take just any man for the mission fields, because some men would be very dear at a salary of even $200, but there are men who would make good missionaries, but the trouble is the Board cannot get them. Why? Why simply because other people want them and pay them such salaries which they know are better or fully as good as those paid by the Board. Those whom others do not want, the Board cannot use either. The brother who goes to the new mission at Massillon is to have $600. The people cannot pay him any thing the first year. Where he was, he got $700 and house rent. Is this not a sacrifice? To plant a new mission in a large city is no mere pastime. It takes an enormous amount of work. It requires hard work. But the hard work is nothing compared with the anxiety, the heartaches, the worriment connected with the work. To do this kind of work, requires not only ability, but pluck and a kind of metal of which all men are not made. No, sir; we claim that our missionaries for the work they must do, and the sacrifices they must make, are not as well paid as the average pastor. We say this advisedly. But so long as they are satisfied and are willing to make the necessary sacrifices, others should be satisfied. One thing we will admit, however, and that is that for the four years past the missionaries had their salaries paid them, more promptly perhaps, than the average pastors, as the Board was on time always with the salary. F.

A CHANGE.

IN the MESSENGER, some time since, was an editorial, in which was set forth the fact that in the past of our Church's history in this country, there was always a disposition to take a secondary position. The Church seemed to feel that she could not presume to aspire to the same position that other Churches occupied. When any movement was inaugurated, it was upon a very modest scale—not adequate indeed, for the necessities of the case. When lots were purchased and churches built, they were in the country, or small villages, or if in cities at all, in some out of the way places. These charges are only too true. We all know that just such a condition of things existed in our Church. Just why, is hard to say. But we are happy to say, that all this is gradually changing. The Church is beginning to assert her life, and in the proportion that she does so, is she assuming the exalted position which she has a right to occupy. With this comes the better state of things as regards her practical workings. The Board of Home Missions has made a new departure along these lines. This is especially the case with Church Extension. Formerly lots were purchased in out of the way places. City lots were purchased in back streets only because they were cheap, and not because they were properly located. This has also been changed entirely. The policy now is to purchase such lots as are centrally located and which can be used to the best advantage for the advancement of the Church. The cost is not the main consideration now. Cheapness is no recommendation for the purchase of a lot. Take the lots that have lately been purchased by the Board. They are worth all that has been paid for them, and some of them are so centrally located that they are worth more money to-day than they were when they were purchased. In Cleveland, Columbus, St. Joseph, Lincoln, lots have been purchased by the Board and are now held by them. These are centrally located, and, while the price paid for them was a good round one, yet they are the cheapest in the end. There has certainly been a great change in the business policy of the Church, and this change is for the better. There is great reason for profound thanksgiving for this favorable turn in the business policy of the Board, and the Church in general. Hereafter the Church will take a much higher position along these lines than in years past. F.

A SUGGESTION.

THE winter season will soon be upon us. Times are a little pinching in many sections of the country. Living will range a little higher than last year, as the crops are not so plentiful. Many of the laboring people are out of employment. This is especially the case with the Hungarians, who are themselves of our Church in Western Pennsylvania. We would suggest to the good women of our Church that as the time of year is at hand when many of our congregations send boxes to the missionaries, that they remember Brother Kovacs. He has a wife and a babe, about eighteen months old. His salary is not large and his people cannot help him at all as long as this stringency continues. A few boxes, containing such articles as are needful in a family, would be a blessing to him. In order that not too many be sent, we would suggest that all who have it in mind to help this missionary first confer with Rev. J. H. Prugh. D.D., of Pittsburg, who will gladly give proper directions and information. F.

THE 1000 5'S FUND.

DURING the summer little was done in the way of gathering additional moneys for this fund. But the winter season is approaching and the time is hand when some additional help must be gotten for the use of the Board. We shall, from time to time, acknowledge these in the GUARDIAN. And we sincerely hope that during the winter season this fund may be very greatly increased as the Board is in need of much additional help to meet its obligations. The following moneys have been received lately:

From Liscomb, Iowa, six month's offering,	$6 60
" W. M. Society, Synod of the Interior,	30 00
" Lone Tree, Iowa,	10 00
" Rev. S. Shaw, personal contribution,	5 00
" W. M. Society, Synod of Interior,	56 71
" Collection, Synod of the Interior,	6 60
Total,	$114 91

This makes 22½ shares. Previously acknowledged, 450½. Total, 473 shares on the second thousand. F.

MEETING OF THE COUNCIL.

THE Executive Council of the Bi-Synodic Board met in Lancaster, Pa., on Monday afternoon, Oct. 2, 1893. The session was a short but busy one.

The Superintendent reported the purchase of a church lot in Scranton, Pa., another in Roanoke, Va., and still another in Astoria, Ore., the Board having furnished respectively $2500, $3000 and $1000.

In reference to the transfer of our Pacific Coast Missions to the German Board of the West, only progress could be reported. The matter is now probably before the German Synods.

The annual report of the Board to the Eastern and the Potomac Synods was read, and, with some additions, adopted.

Rev. M. H. Sangree's request for aid in buying a church lot in Harrisburg, Pa., was carefully considered. As we have not even one Church Building Fund on hand, we could only promise to loan him the first three that came into the treasury. This shows the pressing need of the Board in this particular.

So in reference to a modest request of Rev. Henry Tesnow of Philadelphia, Pa., for $200, for the enlargement of his chapel. Not having a dollar in the treasury, we could only promise the $200; but for this he likely need not wait long.

Treasurer Nissley was directed to pay the amount on hand for church building (due the General Board) to Treasurer C. M. Boush.

The Superintendent reported that a beginning had been made in raising a Catechumen's Church Building Fund, and it is understood that he will continue the effort. Will not pastors bring this interesting matter before their Classes of Catechumens?

The four-year term, for which the Board was organized in 1889, expires with the meeting of the Synods. Potomac Synod elects two members of the Board annually, but the Eastern Synod elects its whole number, seven, every four years. Hence it was needful to fix upon a time when the new Board shall meet for organization, and Monday, Nov. 13, 1893, at 2 P.M., was selected. The Board will meet in the lecture-room of Salem Church, Harrisburg, Pa.

The term of office of Superintendent A. C. Whitmer expires January 1,

1894. Heretofore the Superintendent has been nominated by the Board and elected by the Synods; but by the terms agreed upon by the two Boards in the transfer of our missions to the General Board, the two Synods now only nominate the candidate, and the General Board has the power of election. Accordingly the Executive Council recommended to the Synods the nomination of the present Superintendent.

DR. MOORE'S IMPRESSIONS ON RETURNING TO JAPAN.

WHILE I was still in America I used to think and wonder what my feelings and impressions would be on my return to Japan for the second time. I have been back in this country now a little more than a month, during which time I have endeavored to take notes of my impressions, and am therefore in a manner prepared to state what they are. At one's first arrival in a strange land, everything about him is invested with interest because of the novelty there is in it. In this country, where nature is so surprisingly beautiful, amd where so many startling changes are taking place almost before one's eyes, there is a certain charm connected with life, which blinds you to the moral deformities and weaknesses of the people among whom you live, and the, in many respects, low condition of society.

But when you arrive on these shores for the second time, with eight years of life and experience back of you, the charm is largely gone, and you see things in their right relations and their proper perspective, and your feelings are oh! so different from what they were before.

Our experience is not different from others who, after a furlough of more or less time, return to Japan. Things look so small and mean as compared with what is seen in America. The narrow streets seem so much narrower; the small shops flanking them, so very small; the business, and the methods employed in business, so simple, almost childish; and the general poverty so distressing and depressing, so that one would take wings and fly away to other shores and other scenes,—flourishing cities and towns, with their wide streets flanked with large business blocks and stately residences, where people have an air of thrift and enterprise about them that is inspiring to the beholder.

One's eyes need to be readjusted to the difference; until then, many of the sights and scenes are really depressing, if not always distressing. I imagine the same would be true in going to any other country, varying in degree according to the difference between that country and your own; and being depressing or otherwise, according as the difference is favorable or unfavorable.

Since we came the first time, just ten years ago, the temper of this people has changed, so that there is not the same cordiality and friendliness towards strangers as before. Then the *pro*-foreign feeling was at its height, and your society and instructions sought, *because* you were a westerner. Now there is a morbid national feeling which affects all classes, and if not actively opposed, you are severely let alone, because you are an outsider. If this were all you could better endure it. But this feeling or temper makes itself felt in the relation of the foreign missionaries and the natives associated with them in the work, so that there is not only not the same cordiality and mutual trust and helpfulness, but a desire to push the former to the rear, and to take things in their own hands, so as to control school and evangelistic work.

This feeling is a healthy one where it does not run out into extremes, and cause those cherishing it to be mean and underhanded, and seemingly ungrateful. And just here lies the danger; just here the shoe pinches, and feelings are often hurt and severe trials occasioned. This makes the life of a missionary in Japan not only more difficult, but less pleasant than formerly, and along this line we meet our severest trials. I am impressed with this fact as never before, and can only hope that things may mend soon.

Mrs. Moore and myself have not yet fully started in the work of the Girls' School. We are getting ourselves, and things pertaining to the School, ready for the opening of the fall term. We see breakers ahead, but, by the grace of God, hope to steer this precious bark through them without shipwreck, so that the work begun and carried forward by our predecessors may continue, and God's name be glorified by the continued influence for good which the School may exert.

J. P. MOORE.

EXTRACTS FROM A LETTER FROM REV. H. K. MILLER.

IN speaking of the anxious interest manifested by the Japanese Christians during the extreme illness of Rev. D. B. Schneder, he says:

"The Japanese Christians from the first have shown deep sympathy with their sick friend. Almost innumerable messages and inquiries testify to the anxiety which they felt. For quite a long time it was absolutely necessary to decline allowing the callers to see the patient. The Japanese have a custom of visiting sick friends, and keeping company with them for a considerable length of time. Their prolonged visits, according to our American ways of thinking, are really disadvantageous to the patient. But they mean it well, and for this reason it was rather hard to refuse them admittance to Mr. Schneder's sick room. The rigid exclusion of visitors, though imperatively necessary for the welfare of the patient, was nevertheless something of a disappointment to those who called to express their sympathy. One of the students walked all the way from Yamagata to Sendai to see Mr. Schneder, only to find himself disappointed. Prayers were offered up by the Japanese in various places for the sick man's restoration. In one instance a meeting for prayer was held daily. The knowledge of these facts is very gratifying to the Mission, and I hope that, after all the trouble and anxiety is over, it will be found that foreigners and natives have become more closely united in heart through the ministry of Mr. Schneder's illness. We have clasped the right hand of fellowship over the sick-bed, I trust; recognized more than before our common brotherhood, and realized somewhat the obliteration in Christ of the distinction between Orientals and Occidentals. If this fond hope proves a reality, which may God grant, then surely our faithful brother will not have suffered in vain.

* * * "I have been spending about a week at Nikko, a very famous resort in this country. The Japanese have a proverb to the effect that a person cannot say *kekko* (beautiful, magnificent), until he has seen Nikko. Certainly the implication that this place is one of surpassing beauty is fully justified by the facts. It requires a poetic pen to do justice to the magnificent scenery of this place. Here also seems to be a kind of religious headquarters for Shintoism and Buddhism. The temples are magnificent, as things Japanese go. Almost

everywhere is to be found a shrine under a green tree, in some pretty nook, or on the top of a hill. Here and there stands the stone image of the god supposed to preside over the beautiful waterfall near by. Nikko is a favorite resort of multitudinous pilgrims, who, in the hope of attaining holiness and purification, visit the temples and shrines to offer their prayers and small cash. It is a pathetic sight—this feeling after the unknown God who is not far from every one of us, if haply they may find him! Not a few Japanese have discovered in Jesus Christ that for which their idolatrous compatriots seek in vain. But yet, after all, what are they among so many? There is plenty of wheat in the Japan harvest-field to be gathered into the Lord's granaries, and it is good wheat, which will repay the cost of harvesting. 'Come, kingdom of our God!'"

ALASKAN WOMEN.

THE reader can scarcely conceive of greater hardships in life than the people who inhabit the Arctic coast of Alaska endure. Life is to them a serious struggle. Their faces tell it. Women twenty years of age show that they have borne exposure and hardships which have already made them prematurely old. The farther south of the Arctic circle they live, the less they have to endure, as the struggle to maintain existence is less of a strain and effort, and the cold is not so deadly in its work.

All the drudgery in life is done by the women. In hunting expeditions they carry the burdens and do the other hard work; in whaling they cut up the blubber, drag it to the settlement by the aid of dogs, and stow it down in the caches; and in the daily routine of life the hard work is practically all theirs. But in spite of hardships these women have their sports and good times. They chatter and laugh together, and in winter have their especial games. They are devoted to their children, in fact, to all children, never scolding or punishing them, and if a woman sees a child in trouble, she will go at once to its relief. Children who do live are carefully reared and devotedly cared for.

At Point Barrow I met a woman who had lost all her immediate family by death and was devoting herself and life to looking after orphaned and needy children, finding homes for them, and bringing what happiness she could into their lives. In case of a shortage of food supply of the settlement, the women are the first to be turned out to die, and they accept their lot without complaint, willingly leaving to their husbands and children whatever chance of living there may be in the small allowance of food at hand.—*Godey's Magazine.*

—In pursuance of the newly adopted plan to secure the support of Rev. Dr. Moore by our Sunday-schools, who have not enrolled themselves in the completed scheme for Rev. H. K. Miller's support, it is our purpose to send out circulars. It is our purpose to send them to those pastors whose schools have not as yet responded. Should the circular reach those already enrolled in Rev. Miller's support, it may be that other schools in the same charge can be induced to subscribe, or that subscribing schools may desire a share also in Dr. Moore's support.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

FROM THE MISSIONS.

—Because of the stringency in the money market the mission at Lincoln, Neb., deemed it best not to commence the erection of the chapel this fall. The same with the mission at Columbus. This is right. These missions can get along nicely in their old quarters during the winter, while to plunge into an ugly debt might have proven almost disastrous. It is not best for missions to incur heavy debts at such times.

—The mission at Cumberland has taken on new life. Brother Glessner has proven himself the right man in the right place. The congregation has been increased by the addition of *thirteen* members. The Sunday-school has gone up to fifty members. They have now determined to go ahead with the erection of a chapel in the early spring. That looks like progress.

—Brother Ihle, of Barberton, tells the Board that they are holding services in the new chapel, and that every thing is moving along smoothly. That is cheering news from Summit County, O.

—Brother Wettach, writing from North Akron, O., says that the new church is up and nearing completion and presents a fine appearance. Hope those good people may be permitted very soon to enter their new house of worship. It will be a great satisfaction to them.

—The Warren Mission, Ohio, is a mission no more. It has arisen to the dignity of a self-supporting charge. It had help for six years past. We are glad that it can keep house by itself.

—Sunday, October 8, was spent by us with Rev. J. N. Naly, at Apollo, Pa. This is one of our new missions. Apollo is situated on the Kiskiminitas River, some forty-two miles from Pittsburg. It is a town of more than three thousand people and is the center of important iron works. At present some of these iron works are shut down. The prospects at this writing are that they will be put in operation again at an early day. This mission was organized but a short time ago, but already numbers sixty-five members. Though the times are not the most prosperous, yet these people are busily engaged in the erection of a chapel. Sometime since they purchased a lot for $4000 on which is a good house. The remaining part of the lot is to be occupied by the chapel and church. The chapel will be finished in a few months, and then this mission will be in a position to do a grand work in this thriving town. Brother Naly is the right man in the right place, and he is greatly respected by his people. F.

—Most of the quarterly reports for September, in answer to the question about catechetical classes, state that none have been carried through the summer, but that early in the fall classes will be organized.

—Many of the missionaries report that the financial depression has considerably affected their income; that the summer months have shown decreased attendance; and that but little has been given for benevolence. Of course all this is true, also, of churches that are not missions.

—Rev. G. Graedel has now been in Washington ten years, in the service of the Board, a faithful servant. For some years he was at Seattle, and for a few years he has been at Ballard, a suburb, at the same time exploring neighboring points.

—The mission at Roanoke, Va., has now been before the Church for several years, and the name is familiar. For a long time the great question was the purchase of a lot; but now it has been bought for $3000, ground for which only a few years ago more than $10,000 were asked. Plans for a $3000 church are now maturing. Says Missionary Reiter, "We hope to put a neat, substantial building on one side of our lot, in such a way that without destroying what we already have, we may add to it as necessity requires."

—Rev. D. P. Lefever has closed his work in Burlington, N. C., and now awaits a call to some other field, the Board having dropped the mission from its roll. Failure here cannot be charged to unfaithfulness in the missionary, for he was untiring, and Mrs. Lefever will long be remembered for her Sunday-school work on the Fair grounds.

—In Easton a new and larger church is needed, but the parsonage debt is in the way. A Christian Endeavor Society was organized in August, and interesting meetings have been held.

—A Woman's Missionary Society has been organized at Royersford, Pa., to meet six times a year with regular dues. Success in this field is sure, says Pastor Rauch, but it takes time to develop resources.

—A brick parsonage, as the last step to self-support, has been built at Concord, N. C. Rev. Paul Barringer will leave there January 1, 1894, and there should be no vacancy. He says: "The field is very promising, and with the services of a good man the charge will soon become one of the best in the classis." Who will go there?

—Rev. Henry H. Sangree has just fairly begun work at Steelton, Pa., much of it being visitation. Stagnation in business greatly affects our people.

—In the mission at Washington, D. C., much visiting is done by the elders, by the ladies and by some officers of the Sunday-school—a plan of work which is to be encouraged. They miss Elder James B. Albright, their treasurer for some years past, who has removed to Dayton, O. An addition has been put to the room in which the Primary Class of the Sunday-school meets, much of the work having been done without charge by several members.

—In the Harrisville, Va., mission, Rev. A. B. Bauman has twenty-eight catechumens in three classes. He reports $36 for benevolence and improvement in attendance and general interest.

—Seven have been added by certificate at Allentown, Pa. The mission meets its finances with reasonable promptness.

—There is some beautiful giving away out in Seattle, Wash., our little band of poor German people, though greatly depressed in finances, gave $10 for benevolence during the quarter.

—Rev. C. W. Levan, pastor of St. Stephen's, Baltimore, Md., does pastoral visiting from door to door, thus learning who the people are, as to church relations.

—St. John's, Chambersburg, Pa., reports $15.00 for home missions, and $35.00 for other benevolence. The Sunday-school room became too small, and

has now been extended. The school will carry whatever debt may remain and after awhile pay it in shares of a building association.

—New life is seen in Winchester, Va., in improvements in the churches, in attendance and in finances.

—All our missions in Baltimore, Md., are doing well. Christ church reports for the quarter, $42 58 for home missions and $76.47 for other benevolence. In other words, the Classical apportionment is paid in full. No interruption of service during the summer. The sixth anniversary of the Sunday-school was held some time ago.

—Calvary mission, Philadelphia, Pa., is under the care of Rev. Jesse H. String. After worshiping in a dwelling-house for a long time, the mission in May last entered their new brick church (34 x 80), which is conveniently divided into several rooms, all of which can be thrown together to seat over four hundred people. A reading-room is open every evening. A Circle of King's Daughters has been organized for special work. Quite a number of Reformed members from country churches live near, but it is hard to induce them to join the mission, because their pastors object to dismissing them! This church is in a new part of the city.

—Rev. F. C. Yost, Phœnixville, Pa., speaks of exceedingly trying financial depression in the town and community, affecting both the income and the growth of the mission; but yet the report is hopeful, for these hindrances are only for a time.

—Just one year after reporting Williamsport, Pa., self-supporting, Rev. Lewis Robb has now taken Trinity Mission, Altoona, Pa. He is favorably impressed with the field.

—Harrisburg, Pa., is our newest field. The pastors there have given all possible help to start this mission. Rev. M. H. Sangree lately organized a congregation with sixty members, and a Sunday-school with one hundred and twenty-five scholars. The mission has left Webster School Building, and now worships in a comfortable hall. Active steps must at once be taken toward a church, and for this the Board greatly needs several church-building funds.

—Four subscribers to the church papers have been added, the Classical apportionment is all paid, and the outlook is very encouraging. This is the report from York, Pa.

—Pastor Tesnow of Messiah Mission, Philadelphia, Pa., has ninety-five members, with good prospects for a class of catechumens this fall. The first death in the congregation was an officer.

—Faith Mission, Baltimore, Md., mourns the death of the President of the Missionary Society.

—Woodberry, Md., has paid its whole Classical apportionment ($124). Increasing attendance at Sunday-school and church services; no doubt the result of much pastoral visiting.

—At Tyrone, Pa., Rev. F. M. Line organized a congregation with twenty-one members. He preaches on alternate Sundays also at Juniata. For lack of children no Sunday-school has yet been opened.

—As already reported, in Astoria, Ore., a lot has been purchased by the Board, by using the Missionary Society Church Building Fund. Missionary

Schmid has received from the ladies of North Wales, Pa., a nice suit of clothing for himself, for which he is most thankful.

—Also, at Scranton, Pa., the Board has aided in the purchase of a lot, and now the mission is raising money for a church. A circular-letter has been sent to friends and others outside the congregation. In *Our Messenger*, a four-page monthly, published by Pastor Stubblebine, a cut is given of the proposed church, and a short history of the congregation.

—The church at Tower City, Pa., is under roof, but for want of funds work has been stopped, about $500 now already being due. At Lykens the lot is almost paid for, but there is nothing on hand for a church.

—At Lancaster, Pa., in addition to St. Luke's Church, Rev. W. F. Lichliter has under his care two mission Sunday-schools in the city, in which he is assisted by students of the Theological Seminary and by his own people and other friends. The average attendance in each is about sixty.

—The pastor at Duncannon and Marysville, Pa., speaks very kindly of his people, of their affection for him, and of their general earnestness in Christian profession, but complains of irregular attendance and that spirit of indifference which are so hurtful to the work and so discouraging to a pastor.

—Fifty new subscribers to the *Reformed Church Messenger* have been introduced during the quarter in St. Thomas' Mission, Reading, Pa. The average attendance in the Sunday-school is two hundred and fifty.

—Rev. H. Liesman has for some years past labored in a very scattered field, near Portland, Ore., and he is now trying to unite two points in order to give them better service.

—At Albina, Ore., Rev. G. Hafner has not found so much encouragment as at Washugal, and desires to be relieved of the former. At Sunnyside, near Washugal, many of his hearers want some English, and he has bravely made the attempt to give it, though he does so with difficulty.

—You will want to know at least a few of the details of the work, and so these items are given from the reports of the missions.

—In reading these items please notice how many of the missions have already paid the Classical apportionment in full, although less than half the year has passed.

—An address in the morning to the congregation, another in the afternoon to the Sunday-school, and a third to the Young People's Society, followed by an evening sermons. This was my work at Milton, Pa., October 8th, 1893, but it was delightful, and it gave large opportunity to tell what our work is and what it needs, as well as what our children and young people can do for it.

—Bethel Mission, Philadelphia, Pa., continues to prosper. Half its attendants are not members of any Church. The pastor, Rev. Wilson Delaney, says: "I expect a large class of catechumens this winter. We have much to encourage us. Our people, as a whole, are very much interested. Our Sunday-school is a great help. The pastor's Bible-class numbers over eighty ladies. The Sunday-school collections for May, June and July were over $90, *i. e.*, more than $7 a Sunday."

—One of the missionaries, reporting on the piety, regularity, activity and liberality of his people, says: "Many of my members show a very commendable spirit and are faithful in their attendance. A larger portion lack in activity.

A number are very liberal, and others can very readily receive the Gospel for nothing. With many the times are very pressing." W.

MISSIONARY CONVENTION.

—The Juniata Classical Missionary Society held its annual meeting in Alexandria, Pa., beginning September 26th. The weather was lovely, the program was practical, the hospitality was delightful, the services were well attended, the discussions were helpful, and the results must be good.

—What the Sunday-school can do for Missions; the Advantage and Disadvantage of a Missionary Society giving its Contributions to a Special Mission or Missionary; Local Work of Individual Missionary Societies; Mission Bands; Woman's Work for Missions; Should our Societies include both Sexes, or be Women's Missionary Societies? the Home Mission Work of our Church of the last Century; the Foreign Mission Work of our Church of the last Century; Systematic Giving in Mission Work; the Lord's Portion;—these were the suggestive topics.

—The Classical Society includes both sexes and all ages. It was interesting to see a girl of twelve represent a Mission Band.

—Just think of a boy under ten who has already read the whole Old Testament! Joseph Neff, near Alexandria, Pa., is that boy. Do you know of another?

—The "Japanese" Mission Band of Bedford, Pa., supports a girl in the school at Sendai, Japan.

—One church was reported as having a missionary service the first Sunday of every month, a large card at the entrance announcing it on that Sunday.

—One of the most interesting discussions was on methods of interesting the children of our Mission Bands, showing the great tact and ingenuity needed in this important work.

—The statistics are as follows: Societies enrolled, 19; members, 866; amount paid, $743.

—One lady said: "Some people are opposed to missions, not because they are bad people, but because they do not read the church papers."

—Much was said about Woman's Missionary Societies. One lady closed an excellent paper by quoting, as an encouragement to women, the words of the General Board: "Women's societies have been organized throughout the Church, and to this fact is doubtless due much of the awakened zeal in our missionary activity.

—What is woman's work in missions? Answer: Anything she can do.

—The Society assumed $125 of the amount asked by the W. M. S. of General Synod, toward the $4000 proposed to be raised for home missions.

—One year ago the Society resolved to raise a Church-building Fund, but only about $50 have been paid. The congregational societies are now again urged to contribute to this object. The Board greatly needs four Funds; in fact eight are needed.

—The great rivers are made up of streams and rills that flow together from afar; and so our treasury is filled from quarter to quarter by the flowing in of small amounts that come from many hearts and hands. I thought of this while spending a Sunday with Pastor Yearick at Upton, Pa. It did not suit me to be there; but high regard for this faithful few made me say yes, and we had a delightful time. The congregation is small, but for eight years it has had a Missionary Society, which meets quarterly before the holy communion. Lately it sent $20 to our treasury. W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts for the month of September were a small advance upon those of August, but still several hundred dollars short of running expenses. They amounted to $1228.51. This is less than either of the two preceding Septembers. In September, 1891, it was $1827.07; in 1892, it was $1453.49. We give these figures for the information of the Church.

—We rejoice in being able to say, that our latest intelligence from Japan, under date of September 4, reports Bro. Schneder as slowly convalescing. It may not be known by all the readers of the *Missionary Guardian*, that this dear Brother was for several weeks on the verge of the grave, with typhoid fever. After surmounting the first attack he was seized with a relapse, which reduced him so low, that it seemed that only a breath was needed to extinguish the feeble flame of life. All about him, and he himself thought his departure was at hand, and he spoke what he supposed were his parting words to his beloved wife and dear little children. But by the blessing of God, he rallied and is now on a fair way of recovery.

—Bro. Schneder spent almost the entire vacation on his sick bed. Dr. Moore writes that when he met him on board the steamer on his arrival at Yokohama, for Bro. Schneder was the first to greet him, he was struck with his worn and diseased appearance. He refrained from remarking his apprehensions at the time, but it needed only a few days, on their return to Sendai, when being taken to bed, a very sick man, all his fears were more than realized. His fellow-missionaries, foregoing their usual vacation recreation, watched tenderly at his side. During the illness of Bro. Schneder, his faithful Japanese attendent was seized with the same fell disease, and died. During his delirium, the poor fellow tried to leave his bed, exclaming that "his master" needed him. He was faithful unto the last.

—The ways of Providence are past finding out. May it not be, as Rev. H. K. Miller in a letter just to hand, suggests, that Bro. Schneder's illness "is a blessing in disguise?" He had bent all his energies, and overtaxed his mental and nervous strength, with the severity of his study. He felt, as only a spirit as finely strung as is his can feel, the tremenduous responsibility which was upon him, as a teacher of dogmatic theology, of young men who were to go forth to preach Christ to their fellow Japanese, and he counted not the measure of his powers of endurance. But for his sickness, even in his vacation retreat, it is more than probable that he would have pursued his studies, and thus failed of the mental relaxation he so much needed. As it was, his overtaxed brain had a rest even if it was at the expense of a diseased body. And may we not now fondly hope, that when again he may have regained his physical strength, his mind rested, may be prepared for new and continued effort?

—But Bro. Schneder's sickness suggests another thought. We all know the extreme physical debility which a violent attack of typhoid fever usually

entails. May it not be, that months may elapse before he will be able to fill in full measure, the requirements of his chair? Have we teaching force on the ground sufficient to meet such an emergency? We have but two American teachers in the Tohoku Gakuin besides Bro. Schneder. Bro. Miller is *as yet* but imperfectly learned in the Japanese language. Can Bro. Hoy shoulder the load with his hands already more than full? Would it not be inhuman to ask it of him? He too is made of flesh and blood. Dr. Moore sees already that he has a large contract on hand in the Girls' School. But suppose, despite the inhumanity of the thing, it is *forced* upon them, then what of our evangelistic work? Shall we commit it entirely to the hands of the few young men who have completed their course, aided by some of the advanced students? Or shall we expect our American brethren to do more than full work during the week, and then *rest* on Sunday by preaching two or three times, and traveling from ten to thirty or forty miles? Would not the inhumanity of such a thing grow into brutality?

—We desire in the above paragraph to give the Church a specimen of the questions which confront the Board. But is there a remedy for these difficulties? There most certainly is a remedy, but that remedy is in the hands of our ministers and membership. Just let the Church furnish the Board with the means, and it won't be long until they will be made to disappear. The experience of poor Bro. Schneder ought to be lesson enough of the unwisdom, to use no stronger term, of overtaxing our brethren in Japan.

—But even suppose that Bro. Schneder rallied speedily, and is able in the near future to assume the full duties of his chair, the question of the evangelistic work still remains. Dr. Moore was at the head of this department, before he came to America. Now his hands are full with the Girls' School. Shall we still expect our men to teach all week, and preach and travel on Sunday? Yes, they did it largely while Dr. Moore was in this country, and what was the outcome? Bro. Hoy well nigh disabled at times, and Bro. Schneder conducted to within one step of the grave.

—Of the graduates in the Girls' School, there are at least two who are available as Bible Women. Of the good to be affected by these devoted women, we have abundant evidence from the reports of mission work in different lands. They visit the poor, the sorrowing, the disabled and the sick. They visit their countrymen and women, read to them the word of God, and render a service from which the American is largely precluded. We desire to secure home patrons for two of these valuable workers. As yet we have but one of our Bible Women supported by patrons in this country. The cost of this support is one hundred dollars a year. The Secretary will be glad to hear from individuals, or societies, or Sunday-schools or congregations who would be willing to undertake this service of love. The name and the photograph of the women supported will be furnished to the patron.

—The last letter from Japan is dated September 4th, just one week before the opening of the fall terms of our schools. Dr. Moore writes that he expects that the Girls' School will open with about the same number of pupils they had last term. In the Tokohu Gakuin, an increase was looked for. By the next letter we expect some account of the opening which took place September 11th.

—The plan for the support of Rev. H. K. Miller by the Sunday-schools, has been completed. Over three hundred blocks have been taken by 238 of our Schools. As there still remain over 1300 Sunday-schools, who have no part in this charitable work, at the suggestion of some of our brethren we have commenced another similar scheme for the support of Rev. Dr. J. P. Moore. We trust that the recollection of the kindly face, and the inspiring words spoken by this dear Brother to many of our Schools, will prompt them to embrace this opportunity to share in the privilege of upholding him, as in that far away land he is laboring to lead Japanese Girls to a happy Christian womanhood. Please address the Secretary, naming the number of blocks subscribed for.—Each block is $5 per year, payable on or before April 1st of each year.

—For the more perfect and effective management of our Girls' School, the Board has placed the School under the care and direction of the Mission. In carrying this order into effect, an Executive Committee of four has been created, to be composed of two Americans and two Japanese, who shall have the immediate oversight of the School, the acts of this Committee to be subject to the revision of the Mission. And any questions which may not reach a final solution at the hands of the Executive Committee, will be finally determined by the Mission.

—The question may be asked, How can a minister awaken an interest among his people, and cultivate a spirit of activity in the interest of missions? In reply we would say, every body knows the ready attention commanded by narrative and the recounting of facts. A congregation which will be half asleep under a moral discussion, will be wide awake to the narration of incidents. We would say to our ministers, give your people facts, rather than reflections —events and experiences in our mission field, rather than an abstract discussions of the subject of missions. But some will say, you have access to these facts, how are we to gain a knowledge of them? Now we beg to say, that nearly, if not quite all the facts with which in our addresses we have been successful in holding the close attention of large audiences, in some instances for well nigh an hour, we have published in the MISSIONARY GUARDIAN and the church papers. We have been told more than once, after speaking on the subject. "You have given us much information, and we know now more of our foreign work than ever before," when the fact is that in large measure what we told them, had been published, and had they read the church publications, they would have been familiar with the facts.

—What then is the remedy? This namely, Let the minister cultivate in his own soul a deep and glowing interest in our missions. Who ever heard of a man who could interest an audience in a subject in which he himself felt little or no interest? No, he must, as an enthusiastic Virginian once expressed it, "give it to the people hot from the griddle." That will awaken an interest on the subject. Then let him set canvassers to work to circulate the MISSIONARY GUARDIAN, for in these "Editorial Notes" and on other pages we give the latest intelligence from Japan, culling from letters, incidents, facts, experiences, etc., or extracting the language of the writers themselves, as appears in this number.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence with reference to woman's work for missoins is cordially invited. We shall be very thankful for items of news, official or otherwise, and for thoughts and incidents helpful or encouraging to our readers. Questions of general interest relating to this department will be gladly received, and answered to the best of our ability in these columns. It will be best, especially if early attention is desired, to address *all* matter for the Woman's department to

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THE WORK AMONG OUR GERMAN WOMEN.

BY MRS. J. F. WINTER.

WITH missionary activity on the increase in all branches of church work, and especially among the Women's Societies, it would be strange indeed, if it would not have some influence on our German women. That missionary societies have not been organized to such a great extent among them, as among our English-speaking sisters, is a fact that we deplore as much as anybody, but the reason for this is not, that we do not take any interest in missionary work, for that cannot be said of us, but rather in the national trait of the Germans, namely *conservatism*. This has kept us from joining in the movement.

That there is a vast field, for the most part as yet uncultivated, a glance at the situation of the German church will prove. We have large flourishing congregations in almost all the large cities, New York, Buffalo, Cleveland, Cincinnati, Indianapolis, Louisville, etc., where the English-speaking Reformed are now beginning to establish missions. The statistics show that there are over 15,000 women in the German part of the church, and if we consider that the most of these are gathered in cities and towns, where societies of any kind have not so many difficulties and hindrances to contend with, as in the country, the question naturally arises, What are they doing, if anything, and why are there so few missionary societies among them?

On the whole, the German women are as pious as their English sisters, and they have not been altogether inactive. Indeed it were difficult to find more busy women than among the Germans, but their activity is directed in different channels, and different means are used, according to their sense of propriety. The model German woman aspires to make home-life all that can be desired, by order, punctuality, cleanliness, tidiness, and hospitality. The Christian German woman seeks to diffuse Christian knowledge in a quiet, unostentatious way. It is not only her belief, but her practice that "charity begins at home." I suppose that the majority of our women may be likened rather to Martha than to Mary. We have already existing in most of our congregations women's societies, called "*Frauen-Verein*," whose aim is not only to work for their own congregations, but also for missions. Some of these societies have supported indigent students for the ministry through college and the seminary; others have worked more for our Orphans' Homes,

while the majority have worked more for their own congregations; but almost all of them have also yearly been giving large sums for missions. Now, if we want to organize a missionary society, they say, "We have a society already, and in this society we can work for missions; we don't want too many societies, and we can not give up our Frauen-Verein, for it is doing good work."

Another difficulty is our conservatism. It is a well-known fact that the German men are conservative. The German women, occupying a different social position from that of their American sisters, are still more so. Whatever, therefore, is new, is looked upon with suspicion. It requires, sometimes, many years for the novelty to wear off. This retards the organization of missionary societies among German women.

Another difficulty that presents itself is this: The greater portion of the membership in our large city congregations consists of men and women who have recently emigrated to this country. To the most of these, the chief concern is the matter of subsistence. For years, therefore, their thoughts are mostly occupied with the question, How shall I provide bread for my family—how provide a home for them? That such questions detract from their attention to spiritual needs, is evident. Along with this comes, as a matter of course, the negligence, in many instances, gross and flagrant negligence, of intellectual needs. Children that ought to be in school are sent to shops and factories and grow up under all the horrors of the sweating system. Thus many parents become teachers of materialism. To gather these into the churches is not the difficult problem, for they are churchly; but to make them active, intelligently active, and keep them so, is a problem that presents far greater difficulties. A dead state church, and a materialistic American training are not conducive to effective missionary activity.

It is a lamentable fact, that so large a proportion of the educated German women in this country, who would be eminently fitted to make missionary activity effective,—were their hearts filled with the Gospel of Jesus Christ,—have a very strong tendency to rationalism, so that we find them outside of the Church.

Insurmountable as these difficulties may appear, dark as this picture has been drawn, there is still hope, and it is growing brighter each succeeding year. What has been said pertains, mostly, to the exclusively German congregations in cities, which have received a large influx of immigrants. But we have many and influential congregations in our German Synods, in which the members, by years of contact with American Christian, have overcome many of their prejudices, and are following in the wake of the great movements that have stirred the Church from center to circumference. The women in these congregations have ceased standing aloof, and expressing their indignation at the impropriety of women in such places and work, and have become interested in the movement. And so we find organized bands and circles and missionary societies for girls and women springing up in different parts of the German church. It only remains for these to be gathered into classical organizations, so that their horizon may be widened, and their usefulness multiplied. The German Christian woman has thus far been too much of a solitary Christian. She begins to see her mistake, and is trying to rectify it.

It will be a blessed day for the German women of the Reformed Church when they come to a full realization of "I believe in the communion of saints." This day will come. That it may speedily come, our English sisters can help us wonderfully. Some of them are praying for this day. Some are coming to meet us more than half way. They have asked us to attend their meetings to present our work, our difficulties, our trials and our hopes, so that our fellowship may be complete.

W. M. S. OF MERCERSBURG CLASSIS.

The Fourth Annual Meeting of the Woman's Missionary Society of Mercersburg Classis convened in the Reformed Church of Greencastle, Pa., September 29th and 30th. The charges throughout the Classis were well represented, considering that several at present have no pastor.

The sessions throughout were interesting, and the reports of the delegates good, showing a growing zeal in church work among the women of Mercersburg Classis.

The Society had the pleasure of listening to an inspiring address by Mrs. M. E. Whitmore, Editor of the *Woman's Journal*, an instructive talk by Miss Fusi Tsukomoto, a native of Japan, at present a student of Wilson College, Chambersburg, Pa., a solo by Miss Cremer, of Chambersburg, and a letter from Miss Mary Comfort Hollowell.

Many delegates expressed themselves as being much benefited by this meeting; and we hope that the Society may continue to arouse the interest awakening in woman's work in the Church, not only in Mercersburg Classis, but throughout the entire Synod of the Potomac.

Mrs. W. Rush Gillen declining to accept the presidency for the ensuing year, the Vice-President, Mrs. W. Lee Rhodes, of Greencastle, Pa., was elected President, and Mrs. I. M. Beaver, of Marion, Pa., Vice-President. The remaining officers were unanimously re-elected. They are as follows: *Recording Secretary*, Miss Jennie S. Clever, Cleversburg, Pa.; *Corresponding Secretary*, Miss Anna E. Wicke, Chambersburg, Pa.; *Treasurer*, Miss Emma Harbaugh, Waynesboro, Pa. Miss Sarah A. Reynolds, Chambersburg, Pa., and Miss Estelle Boyd, Upton, Pa., were elected to the Executive Committee.

The Society then adjourned to meet in annual session at Chambersburg, Pa., in May, 1894. A. B.

—We hear with pleasure of the formation of new societies for Christian work, and the activities of old ones. Mrs. Geo. W. Bair informs us of a Missionary Society recently organized at Roland's Church, Lancaster Co., Pa. We learn also that the young members of Christ Reformed Church, Bethlehem, Pa., have two societies—the Christian Endeavor and the Young Ladies' Guild. Let us hear further from these and other organizations! It is good that Christians should work unitedly; there is encouragement and strength in such union. It is also wholesome for the Church that good reports be carried from one congregation to another; it widens spheres of influence, animating Christian zeal by force of example, as whole countries have been aroused by the beacon lights, kindled one after another upon the hill-tops.

IN MEMORY OF A GIRL OF 1793.

[From an Essay read before the Missionary Society of Zion Reformed Church, Chambersburg, Pa.]

WE celebrate, also, in this year the centennial anniversary of the birth of one other missionary who should never be forgotten. Every woman should bear in her heart the memory of Harriet Atwood Newell, who was born the same year Dr. Cary went to India, 1793.

When a child of twelve she gave herself to God, and while still a child—only eighteen—she gave herself to the missionary cause, and sailed for far-away India with her newly-wedded husband, in company with Rev. Adoniram Judson and his bride.

Going to India one hundred years ago was a very different thing from what it is now. Old ocean jealously held the secret of his hidden paths, and the ships sailing those troubled waters were not the majestic vessels of to-day. Four long, weary months they were on the way from Boston, Mass., to Calcutta, India. When they arrived they were cordially received by Dr. Cary; but they were not as cordially received by the East India Company, for Dr. Cary, in his bitter struggle for freedom, had not yet triumphed.

They were banished from India, and Mr. and Mrs. Newell sought refuge in the Isle of France. After a most disastrous voyage of three months they reached the shore of the Isle, but the dread destroyer already laid claim to the naturally delicate young missionary, and in one month from the time they landed, and just ten months from the day she was married, her spirit went to God who gave it. Almost her last words were:

"I have not repented leaving all for Christ. Though I am taken away before we had it in our power to do anything for the heathen, yet it gives me comfort to think of the case of David, who was accepted for having it in his heart to build a house for God, though he was never allowed an opportunity of accomplishing his desire. The mission will go on without me."

In a strange land, without one friend to weep with him, her husband followed her, a solitary mourner, to the grave. She was interred in a quiet spot in the burying ground of Port Louis, under an evergreen. Often her husband climbed the high mountain overlooking the town, spending whole days in wandering through those solitary wilds where no human ear could hear the voice of his sorrows; then he would return to the spot where Harriet lay, watering the turf with his tears.

That hallowed spot has been visited by many American voyagers who heard her history and loved the cause for which she had labored and died. A marble monument placed over her grave by the American Board of Commissioners for Foreign Missions, bears this inscription:—

"Sacred to the memory of Mrs. Harriet Atwood, wife of Rev. Samuel Newell, missionary at Bombay; born at Haverhill, Mass., October 10, 1793, died, after a distressing voyage to this place (Isle of France), November 30, 1812.

"Early devoted to Christ, her heart burned for the heathen; for them she left her kindred and her native land, and welcomed danger and sufferings.

"Of excellent understanding, rich in accomplishments and virtues, she was the delight of her friends, a crown to her husband, and an ornament to the missionary cause.

"Her short life was bright; her death was full of glory. Her name still lives, and in all Christian lands is pleading with irresistible eloquence for the heathen."

For such men and women God seeks. Rivers of living water flow from them. Their lives illustrate to us the obedience of faith. It is to such that God speaks—

"Bidding the heart look up, not down,
While the cross fades before the crown."

September 13th, 1893. B. C. M.

FOREIGN MISSION FIELDS: Vol. 5, No. 9, October, 1893. Responsive Reading for Monthly Missionary Meetings. Undenominational. Mrs. S. A. Rulison Fish, Editor and Publisher, 1209 Church St., Flint, Michigan.

The receipt of the above-named four-page slip is thankfully acknowledged. We notice it with pleasure, as it is not only a lively and interesting exercise, but an instructive one, and of devout and elevated tone. It opens with Montgomery's noble prayer-hymn, "O Spirit of the living God," followed by a selection from Psalm xcvi. A reading on "Persia" comes next, in which the President and Society bear responsive parts, interspersed with the recital of particular facts and narratives by single voices, the whole leaving in the mind a clear impression of the present condition of Persia, and of recent events bearing upon missionary work in that country. A few review questions follow, designed to awaken thought and furnish topics for free discussion, and the exercises close with another hymn and a short prayer.

The subscription price is very moderate. Sample copies may be had gratis by addressing the Editor.

—Truth, not sentimentality, is the only foundation on which reform may be attempted.—*Selected.*

—The truth of God working through the personality of man has been the salvation of the world. Increase the personality and you increase the power. —*Phillips Brooks.*

—I have tried the Gospel, I have put it to the proof. I know what it is, and what it can do. Tell me that food does not strengthen the weak; tell me that water does not refresh the weary; tell me that light does not cheer the disconsolate, and then you may tell me that the Gospel does not help when all other help fails.—*Faber.*

—That love is sweetest, divinest, in which there is greatest power of suffering with and for another. If God should say to us, "I will take from your heart the power of pain, and from your eyes all future tears; you shall look on the sorrows of others and not feel them; you shall recognize humanity's heart-throb, and your heart shall not throb; you shall behold life's woes, and your eye shall glisten with no tear, and your heart shall feel no pain," who would not, with clasped hands, cry out to God, "Oh, give me back the blessedness of tears!" Every experience of pain with and for another is one round in the ladder whereby we climb up to the heart of a suffering God.—*Abbott.*

RECOMPENSE.

Through the long, toilsome day she went,
With quiet sweetness, everywhere;
I watched her tender, tireless hands,
Caressing here, relieving there;
No recompense, no answering smile,
No words of cheer were hers the while.

"Tell me, thou patient one," I cried,
"What secret hope sustains thy heart,
That through a thankless ministry
So gentle unto all thou art?"
She turned on me her soft eyes' light;
"I heard them not. He comes to-night."

O soul, whose hope is high as heaven,
Cease thine unprofitable plaint!
A watcher, waiting for thy Lord,
How canst thou grieve, how darest thou faint?
Work on, rejoice, while yet 'tis light,
Thy Bridegroom's voice may call to-night.

A day of toil—what matters it?
So short this life of tears and pain;
Lift up thy face! What dost thou fear?
Thou hast not given thine all in vain.
Soon thou shalt walk with Him in white;
Who knoweth? It may be to-night.

—*Adelaide Allison.*

A HEAVENLY METAMORPHOSIS.

Let me give you a very simple illustration. There is a myth about the birds, that when they were first created they had no wings, and the story is that God made the wings, put them down before the birds and said, "Now, come and take the burdens up and bear them." The birds had beautiful plumage and voices; they could sing and shine, but they could not soar; but they took up their wings with their beaks and laid them upon their shoulders, and at first they seemed to be a heavy load, and rather difficult to bear. But as they cheerfully and patiently bore them, and folded them over their hearts, lo! the wings grew fast, and that which they once bore, now bore them. The burdens became pinions, and the weights became wings. We are the wingless birds, and our duties are the pinions, and when at first we assume them they seem loads; but if we cheerfully bear them, going after Jesus, the burdens change to pinions, and we, who once thought we were nothing but servants bearing loads, find that we are sons and heirs of God, free to mount up with wings as eagles, running without being weary, walking without being faint.—*Arthur T. Pierson.*

—Prayer is the rope in the belfry; we pull it, and it rings the bell up in heaven. Keep on pulling it, and, though the bell is up so high that you cannot hear it ring, depend upon it, it can be heard in the tower of heaven, and is ringing before the throne of God, who will give you answers of peace according to your faith.—*Christmas Evans.*

THE CHILDREN'S PAGE.

Two Girls at the Miyagi Jo-Gakko.

(*From Miss Mary C. Hollowell's Letter to W. M. S. G. S.*)

What I want to tell you is about the smallest girls in our school. I have a class of twenty of these every day in English. Some of them are orphans from the earthquake region in the southern part of Japan (you remember, I suppose, the dreadful shock there was there last winter). I wish you could have seen these little things last winter, when they came to us, and then see them now! You would never recognize them as being the same children; there has been such a wonderful change in them, in appearance, manners, morals and, in fact, in every way. Cleanliness is next to godliness; and when we see these children, we cannot express the thankfulness we feel that we could take them in.

Almost every day a touching sight is brought before our eyes, illustrating the devotion among the girls. There was one little one in particular, who seemed the most unpromising of the whole lot. She was a homely little thing, we thought. She was black; her hair bleached brown, and always unkempt. Every time you saw her you might tell her to run and wash her face and hands, and still she always looked dirty and untidy. Her manners were the same; the girls said she never could be forced to say "Arigato," or "Gomen nasai;" (Thank you, or Excuse me.) She seemed stupid, stubborn, and almost everything unpleasant. Another girl, also from the earthquake district, who was quite neat in her habits when she came to us, and who soon got into the ways of the school, took the little one under her protecting care; and it was quite touching to see how she watched her that she should not get into trouble, kept her hair brushed nicely, her stockings neatly darned, etc. They were both in my class, and often, when little O Shizu San would be late in coming to class, O Yoshi San would look very much worried, and then ask to be excused for a few minutes. She would go and bring O Shizu San in by the arm, and make her apologize.

Now, I am happy to say, we have not a brighter-faced, neater, pleasanter, or more promising girl in the school. I feel I can always depend on O Shizu San's knowing her lesson, and doing her very best in whatever I set her at.

The older girls in the school all help and guard the little ones in this way. They teach them the Bible lessons, help them with their weekday lessons, teach them to knit and to sew, and in many ways are like mothers to them. We are very much pleased to see this, for it is good not only for the smaller girls, but also for the larger girls themselves, making them womanly and motherly, and that is what the Japanese particularly like in their girls.

The Missionary Questions.

"In answer to '*Who is He?*'—it is Joseph; his wife's name is Asenath, and his boys' names were Manasseh and Ephraim."—F. G. S.

Besides those acknowledged last month, correct answers have been received from Kitty Poorbaugh and Edna Heller, Berlin, Pa., and from J. Nevin Schaeffer, Huntingdon, Pa., who has also answered the second question. A friend gives us

QUESTION 3.

Who were the first women missionaries mentioned in the New Testament? By whom were they sent? To whom, and with what message?

K. E. H.

THE GUARDIAN.
1850-1890.

REFORMED MISSIONARY HERALD.
1881-1890.

The Missionary Guardian.

VOL. III. DECEMBER, 1893. No. 12.

—The commencement of a new volume is the time for securing new subscribers. May we not ask our readers to lend a helping hand in increasing the list of subscribers of the MISSIONARY GUARDIAN? The cause it advocates should be sufficient to interest all in the work of securing for it a larger circulation. Specimen copies will be sent on application. Address the publisher.

WHY NOT?

INDIVIDUALS of wealth, and, also congregations, give large sums for literary institutions, educate young men for the ministry, educate boys and girls in Japan, all of which is very right and proper. Why not do the same for home mission work. Are there not a goodly number of persons in the Church who could supply the funds with which to carry forward a mission in the West? Are there not congregations that could take a mission, under the Home Board, and sustain it? This would bring the work more directly home to the people. They would likely become more interested in the work. There seems something of this kind necessary in order to enlist more thoroughly the sympathy and co-operation of the Church in home mission work. In other denominations this plan is pursued to some extent. The women are also allowed to do special work, as for instance in the foreign field, and indeed in the home field also. This is a division of labor, while at the same time it intensifies the interests and enlists the sympathy in a special way. In the growing West there are cities where the Church should be planted. There is great need for additional organization. Souls are perishing whom we might save. Are we not responsible for them? Could we not then enlarge our work by enlisting the help of individuals and congregations in the way of sustaining missions by their own contributions? This is worthy of serious consideration. What individual or congregation will inaugurate this feature of the work? F.

SYNODICAL MEETINGS.

ALL the synods have held their meetings for the year 1893, The five English synods have their Missions under the General Board. We attended four of these synodical meetings. We did this in the interest of the mission work, not only to present the work of the Board to the synods, but to become acquainted with the members of the synods. In order that a person may be

in a position to select men for the mission fields he must be well acquainted with the ministers of the Church, with the younger ministers especially. West of the Allegheny Mountains we are personally acquainted with all the English ministers with perhaps a few exceptions. But East of the mountains we are not so well acquainted. For this special purpose we were anxious to attend the Potomac Synod. The routine business is much the same in all the synods. The western synods dispatch business more rapidly, and in this particular fail to give due attention, at times, to important business. The synods all voted the appropriations asked for by the Board for the work of missions. Indeed they did this very readily. Of this we are heartily glad. But when the year is past and one looks over the accounts he cannot help but think that the sums were voted too readily. And at this point we think we fail somewhat to be impressed with the importance of the work as we should be. The Committee on Missions brings in its report. It recommends that a certain sum be paid to Missions. The motion to adopt is made, and it goes through with a rush. Some of the members are engaged in business or conversation, and do not so much as notice what is going on. When all is over there are not a few of the members of the body who cannot tell how much has been voted for missions. Would it not be better if these matters were brought to the attention of every one, so that every member would understand just what is being voted for this cause. Even if a lively discussion were elicited it would be better. Better, indeed, a little opposition than mere indifference. But we will hope that all the sums voted for the mission work will be forthcoming. If so, then the Board can do a good work. F.

VERY MODERATE INDEED.

FOR the Extension work the Board asked the very moderate sum of *five cents* per member from the synods. The synods seemed to give this small sum very willingly. Perhaps, however, it was given willingly because it is such a *small* sum. But must we not believe that the Church fails to appreciate the importance of this arm of the work? When those of other denominations ask us how much we give per member for this cause, we confess that we feel humiliated to confess that so small a sum is given. Is it not a shame for us, as a denomination, to give so small a sum for such an important work? Perhaps it is the fault of the Board in not asking more.

But on this subject, as here presented, we have yet to hear one single speech on the floor of any of our synods, in its favor. We hear much of boys' and girls' schools, of colleges and theological seminaries, but we have yet to hear the first speech on the floor of our synods in advocacy of a more vigorous prosecution of the Church Extension work. And yet there is not another object more important in our Church to-day. It lies at the basis of all real prosperity for the Church. It is a question whether the time has not come for us to go into the great centres of population with perhaps a smaller number of missions on our rolls, but with a much larger Church Extension Fund. There will likely have to be a more thorough concentration of the mission work with larger funds with which to purchase lots and erect chapels. That is the policy that others are pursuing. We must come to that also, and

the sooner the better. But the Church will never be awakened to the importance of it until our synods think it worth while to give an hour for its consideration. F.

THE OFFERINGS.

THERE are those in the Church who do not like to hear anything said about giving to any cause whatever. The word *money* they think ought not to be mentioned from the pulpit. Tney are fearful that some one will be made to feel badly if the people are urged to make an offering for the advancement of the Church's work. Nor is this confined to the pew. The pulpit seems often to share in this feeling. It is needless to say that this is all wrong. It is just as much the duty of the minister to urge the people to give of that with which the Lord has blessed them as it is for him to urge upon them the necessity of prayer. And, indeed, it is right and proper that the minister himself should set an example of giving. Why should he be exempt from this duty or *privilege*, rather than his members? There is simply no reason why he should be exhonerated. And we suppose, it is a fact, that on an average the ministers give more than the members, although we do not say that *they* even give as much as they should. It is a fact which few will deny that the Church greatly lacks the spirit or, as Paul calls it, the grace of liberality. Paul, writing his second letter to the Corinthians, commends the Churches of Macedonia for their liberality. And he does this from the fact that from their poverty they were so very willing to minister to the poor saints at Jerusalem. Not out of their wealth, but out of their poverty, they willingly made offerings for the use of other poor. And this he commends highly to the Corinthian Church as an example to be followed. In this letter he urges the necessity of liberality as a grace that must be practiced. How much attention does this subject receive to-day in the Church of Jesus Christ? That the people are urged to give we admit. That in response they give to some extent, we know. But how many are convinced that a portion belongs to the Lord, and that they have no right to use it for any other purpose than as an offering unto the Lord? That the offerings are sacred unto the Lord few seem to realize, and for this reason their giving is the merest drudgery to them. For this reason are the offerings to the Church insignificant as compared with what the world gives for the advancement of its interests. If the ministry has before it any one duty which is more important than another it is to awaken the people to a sense of their duty along the lines of Christian giving. We do not believe that there is a denomination in the land that meets its responsibility in this respect; but for our Church to pay scarcely $100,000 annually to the cause of Missions—Home, Foreign and Church Extension—is something for which somebody must answer before God. If the ministry has failed, then let the responsibility rests where it belongs, and let us begin to cry aloud against the extravagance of the day on the one hand, and the stinginess toward the benevolent objects of the Church on the other. There is much effort made at times to tell us how to get the offerings of the people, the methods to be used. Some are opposed to collections and special efforts of all kinds. Collections are a good thing for good Christians. So also are special efforts if the object is a

good one. But first of all and most important of all is that the people be educated in the truth that all belongs to the Lord, the gold and the silver, the cattle upon a thousand hills. To give to the Lord is only to give what belongs to Him. When people once fully appreciate this truth, then they will give, no matter by what system they are asked to give. Has there really been a holding up of this matter before the people as there should have been?

The next question which presents itself is, as to how much Christians are to give. When this question is presented we at once think of the Jewish law which required the giving of the tenth. That would be quite a respectable sum in these days compared with the sums usually given. But we must remember that the Jews lived under a Theocracy, and the tenth was given for the maintenance of the civil as well as the religious powers, for the State as well as the Church. When that which was purely spiritual, or religious, claimed the offering of the people, then there were offerings and, large ones too, in addition to the tenth that was given to the Levites. We need not name these, as all who are acquainted with the Old Testament customs know what they were. Even the poorest among the Jews were expected to give one-tenth but those who had sufficient were expected to make free-will offerings, so that the average child of Abraham gave much more than the tenth. We may think that if we give a tenth we have met our responsibility in full. This is true of some, but not of all. We are to give accordingly as we have been prospered. That is the common law for all Christians. For some men to give only a tenth of their income would be a small amount indeed, because their income is so vastly beyond what they need for their own support. The tenth may be a kind of a common measure; but it cannot be urged as the New Testament law. This latter law is higher and more comprehensive. What is needed is to bring the people up to the full appreciation of this higher law. F.

SEVEN MORE CALLS.

Some time ago 200 second-hand Sunday-school books were offered to mission schools, and nine parties wrote for them. As they were divided between two schools, seven schools are left unsupplied; and this shows how many weak Sunday-schools would be glad for the crumbs which are in scores of our large churches. Without a doubt there are thousands of such books lying around through the Church not used by any one, perhaps even in the way, which if sent out may do great good.

In order that you may know who want these books the following addresses are given, and if you will write to these persons you may be very helpful to them: Rev. M. H. Sangree, 1607 Derry street, Harrisburg, Pa.; Rev. Dr. F. K. Levan, Wilkesbarre, Pa.; Rev. J. C. Leonard, Lexington, N. C.; Rev. Jesse H. String, 2546 Ridge avenue, Philadelphia, Pa.; Mrs. Alice Enyeart, Shirlesburgh, Pa.; Mr. W. H. Mader, Hummelstown, Pa.; Rev. G. E. Limbert, Balm, Pa. A. C. W.

IN TWO SYNODS.

First of all, it was unfortunate that the Eastern and the Potomac Synods met at the same time, for I could give only half time to each, whereas there

is good reason for my giving them full time. It was a pleasure as well as a profit to have Superintendent Fouse at the Potomac Synod. I reached Gettysburg after a Sunday at Winchester, Va., thanking God that there is peace in the land. What one may see at both places tells of sad times thirty years ago. "Sheridan's Ride" is a pretty poem, but it was terrible in history. Trenches, relics, monuments—alas, that one must even see them! The unwritten history of the war is most interesting.

The two Synods have different plans for filling vacancies on their Board of Missions. The Potomac Synod elects two members every year (except the fourth, to keep the number to seven), while the Eastern Synod every fourth year elects seven. In the Potomac Synod, Rev. T. J. Barkley and Rev. J. C. Bowman, D.D., were succeeded by Rev. G. A. Whitmore and Rev. John F. Moyer. In the Eastern Synod, the following were elected: Rev. T. O. Stem, Rev. H. M. Kieffer, D.D., Rev. E. N. Kremer, Rev. C. S. Gerhard, D.D., Rev. T. J. Hacker, Elder J. J. Nissley, and Elder C. M. Bower, to serve for four years.

I had to leave the Potomac Synod before any missionary business was reached, but in connection with the report of the Board, I had a hearing on the condition of the work and the need of more Church-building Funds. Both Synods kindly, and I think unanimously, nominated me for another term as Superintendent of Missions, for which I here give my thanks, which I could not do there.

Now, brethren, use your Superintendent. Call him to your pulpits. That, at least in part, is his place. He does not like to ask any pastor to invite him; please, therefore, name a date at which he can be of service in telling your people of the work.

No doubt a full account will be given of the sessions of the Women's Missionary Society at Lebanon; but who will describe the public meeting on Friday night? What inspiration it gave! What will not these intelligent, zealous, level-headed, warm-hearted, persevering women yet do in the Reformed Church! Never till we get to heaven will we know the wonderful work the Lord's people are doing—the magnificent heroism, the loving sacrifice, and the beautiful giving. W.

THE REPORT TO SYNOD.

(Although the Bi-synodic Board is only an Advisory Board, yet it must report to the Synods its work and its wants. Below is the main part of the report for the year ending October 1, 1893.)

The supervision of the missions within your bounds has received the careful attention of your Board, and the work is in good condition.

During the Synodical year the following missions became self-supporting: Lock Haven, Pa.; West Rowan, N. C., and Salem, Ore.; and the following were enrolled: Cavalry and the Church of the Strangers, Philadelphia, Pa.; Tyrone, Pa., and Fourth Church, Harrisburg, Pa. The mission at Burlington, N. C., was dropped from the roll. We begin the new Synodical year with thirty-four missions on the roll, fifteen of which are in the Eastern Synod and nineteen in the Potomac Synod.

Our income for the year is somewhat larger than last year; and although

the cry of the hard times has been heard throughout the land, the Synods will be glad to hear that our missionaries have thus far been promptly paid in full every quarter; and now we earnestly beg the Church to stand by the Board during the coming year, which may possibly be a trying period in benevolent finances.

We are glad to report also, after an experience of eighteen months since the transfer of our work to the General Board, that the present plan of carrying forward the work is satisfactory to both Boards.

We can report also that we are learning to do larger things. The Board finds it necessary to loan to some of the missions unusually large sums, as in the case of Scranton, Pa., where we loaned $2500, and in the case of the St. Stephen's, Baltimore, Md., where we placed six church-building funds ($3000), and in the case of Roanoke, Va., where we are about to invest $3000.

This leads us to say that while our church-building funds have proved most helpful, and while we greatly appreciate the kind giving which has enabled the Board to start work which otherwise must have remained undone, it is proper to add that our necessities have not been met by these funds on hand; and the Board was, therefore, obliged in the case of Scranton, Pa., and of Roanoke, Va., to call in some investments of the Board for the purchase of lots, as the treasurer reports in detail.

It gives us great pleasure to add that several church-building funds are now being raised, namely, one by the W. M. S. of East Pennsylvania Classis, one by the Juniata Classical Missionary Society, one by the West Susquehanna Classis, and one by the W. M. S. of Wyoming Classis; and it is an encouragement to know also that a beginning has been made in the payment of the funds loaned to two missions in Baltimore, Md.

Some months ago, convinced that a German Board can carry forward German missions better than an English Board, we recommended to the General Board the transfer of our Pacific coast missions to the German Board of the West, guaranteeing their full support for six years. The General Board approved this recommendation, and appointed a committee to confer with a committee of the German Board. The committees met in Reading, Pa., in May last, the proposed terms were carefully discussed, and also the difficulties as well as the advantages of the transfer; and the German brethren expressed a willingness to report to their Board in favor of the transfer; but no reply has yet been made to our overture.

As the term of office of Superintendent A. C. Whitmer expires January 1, 1894, and as (under the terms of agreement in the transfer of our missions to the General Board) the Synods now only nominate the Superintendent, we hereby respectfully recommend to you the nomination of Rev. A. C. Whitmer for this office.

LETTER FROM REV. DR. J. P. MOORE.

Church Dedication.

SATURDAY and Sunday, September 3d and 4th, were set apart by the Christians of Tome, Miyagi Ken, for the dedication of their new church building, lately finished, after having worshipped in an ordinary building for

a number of years. This company of believers, numbering some fifty-three souls, decided to have a church building to be set apart for the worship of the true God. This their purpose having been accomplished, and the above named dates having been fixed upon as the time for the dedication, Revs. Oshikawa, Fujiu and Moore were invited to take part in this interesting service. On Saturday afternoon the dedicatory services proper were held. Sunday morning the Lord's Supper was observed, and two persons received baptism. Sunday afternoon the Sunday-school was reorganized, and in the evening an Enzet Sukwai, or special preaching service, was held, and not half the people could get into the new church building, which is not very large. All these exercises were well attended, and much interest was manifested on the part of all who were present. A debt of $120 remained unprovided for, which sum it was proposed to borrow. But Rev. Oshikawa and myself urged them to raise the money and be out of debt. With a little assistance from the Mission, and from a few individuals the money was raised and the church released from this burden. When this was done Bro. Oshikawa said: "Now, we haven't a single church in our chukwai (classis) that has a debt." This is not only a happy thought, but also a good thing, and a remarkable record, of which we are just a little proud. I wonder whether there is a classis at home with such a record as this! Our evangelistic work, though not moving fast, is holding its own and a little more.

Our Girls' School.

On Friday evening, October 6th, the girls of our school held their third anniversary of the Literary Society of the institution. A Japanese and English programme was gotten up and rendered in a way that was a great credit to the girls and an honor to the institution. Essays in both languages; recitations; instrumental and vocal music; tableaux, representing scenes in Japanese history and fiction were rendered with fine effect. The remarkable thing about it was, that the girls got up this programme all by themselves, excepting the correction of the essays and a few other hints given by some of us. At the entrance of the front door were the Japanese and American flags crossed, making a beautiful canopy under which the visitors entered the building. Inside on the wall leading to the chapel was written in Chinese characters, made out of wood, "Third Anniversary of the Literary Society of the Miyagi Girls' School," and on another side of the wall the same in English. Other appropriate mottoes and decorations were put up around the room with the best effect. The large and comfortable chapel was well filled with an audience of foreigners and Japanese. Among the latter were the Mayor, Vice-Mayor, teachers of other schools, parents of the children and friends of the school. Everything passed off pleasantly, and the third anniversary of the Girls' School was an advance upon all previous ones, was the verdict of all.

Other Items.

Among the latest arrivals in Sendai were two children. One in the shape of a sweet little girl whose name is Ruth Mabel Hoy, born on the 8th of October, and the other the issuing of the *Japanese Evangelist*, a new missionary magazine, chock full of fresh mission and other interesting news from this

interesting mission field. I wish to say just here that this paper will supply a felt need in our Church. Its usefulness will not stop here, but will extend beyond the confines of our own denomination wherever it may circulate. It has already received the warmest commendation and support from different missionaries in the field. While at home I heard the complaint frequently, that there was a scarcity of mission news, so as to get up suitable programmes for mission meetings and mission addresses. I believe the Sendai *Evangelist* will supply this want. I express the hope that it may find a large circulation, and send glad tidings across the sea to the friends of our cause.

ON THE WAY.

ANOTHER Classical Church-building Fund is on the way. Last spring the West Susquehanna Classis took the following action:

Resolved, That Classes take steps to establish a Classical Church-building Fund;

Resolved, That the Treasurer of Classis be directed to open a column in his books to be known as the Classical Church-building Fund of West Susquehanna Classis; and that all the charges, congregations and Missionary Societies are invited to contribute to this Fund, in the hope that our Classis may raise a $500 Fund during the year.

Some money has already been paid in on this Fund, and doubtless more will soon come. Of course the first thing is the payment of the Classical apportionment; and this Fund is then a special offering beyond the regular work. The Lord stir up all hearts to a cheerful willingness. W.

ABROAD.

"AND where do you go next?" he asked on a Monday morning as I was leaving Spring City, Pa.

"I will stop two hours between trains at Pottstown, go to Hummelstown to consult Treasurer Nissley an hour, take the next train for Harrisburgh to see Secretary Kremer, spend the night with Rev. J. Davis Miller at Marysville, in reference to the Mission; see Rev. Deatrich at Newport between trains, spend Tuesday and Wednesday at the meeting of the Juniata Classical Missionary Society in Alexandria, get home on Thursday, leave on Saturday for a service at Upton, Franklin County, return home Monday to meet the Executive Council, leave on Tuesday for Pittsburgh to meet the General Board, return on Thursday to go Northward again on Saturday—and so on."

Busy? Well, somewhat. W.

A GOOD SUGGESTION.

SOME time ago an earnest Christian lady said to me, "Much good reading matter goes to waste because we do not know where to send it. How easy it would be for the young people to gather up the church papers, including the Sunday-school papers, after families have done with them, and to send these to a mission congregation or school!"

Just so. Why not gather up the fragments that remain that nothing be lost? What better work could a committee of the Missionary Society do

than this? In an exchange one little article is called "Double Duty," and in it a call is made for papers and other helps needed by some school or church.

Of course those who have these things and those who need them must be brought together. Surely many of our congregations could send much helpful reading matter to others that would gladly receive it; but how shall these know of each other? Simply by making themselves known. Let those of our Missions that need anything give their names to the Superintendent of Missions, and tell what they want; and let the church that has something to give send to him its name and a statement of what it can furnish. He can then readily bring the two together.

Suppose word should come from ten churches that they can furnish regularly for one year so many copies of this paper, so many copies of that, so many of a children's paper, etc., etc.; and suppose further that several Missions should each write, saying: "We can use to advantage so many copies of this, that and the other;"—what an exchange of blessings this would be?

Now let us try it. The plan is simple and easy. Let our Missions tell what they want and how much of it, and let others tell what they have to give and how much. The Superintendent of Missions will cheerfully try to tell each of the other. The only cost will be a little postage—an offering to the Lord. W.

—"At what point in the history of a Mission are these Church-building Funds loaned?" he asked. We want to loan them at the point of greatest need. Sometimes this is at the close of building, when the loan saves the Mission from heavy interest to a merciless lender as in the case of churches in Steelton, Pa., and Baltimore, Md. Sometimes it is at the very outstart when when the Mission must have help in a heavy purchase of lot, in order to leave something toward putting up the building, as in the case of Sioux City, Iowa, and Astoria, Oregon. Yes, we try to do the best we can for each according to circumstances. W.

PLEASE NOTE IT.

We want the church to note that the Board has lately furnished a great deal of money for the building of churches in our missions, and for the purchase of lots, and that we now have reached the bottom of the treasury. Count it up: $3,000 for St. Stephen's, Baltimore, Md.; $2,500 for Scranton, Pa.; $3,000 for Roanoke, Va.; $1,000 for Astoria, Oregon;—$9,500 in all.

Well done. Yes, but we have now reached the limit. The treasury is empty. Our church building funds are all out. Even some of our invested moneys have been called in to meet the pressing demands.

What now? More work is to be done, but how can we do it? Several calls are upon us, and we must say no. Will not our friends come to our help? You have been thinking of giving a church-building fund—will you not try to furnish it now, when it is so much needed? Will you not encourage some one else to give a $500 Memorial Fund? When our work is so promising, help it forward.

THE DEBT OF THE FOREIGN BOARD.

DO not say that you are tired hearing about this debt. You are not half as tired of hearing, as we are of speaking on the subject. But regardless of the fact of one or both of us being tired, the debt still remains, to restrain the progress of our work, while it costs annually, for interest and discount, enough to pay the salary of a single missionary. Some may have thought that had the Board succeeded in effecting the loan of $10,000, as directed by General Synod (which it has not been able to do), that that would have relieved the difficulty. It requires no thought to see that this is a mistake. There is but one cure for the evil, and that is to cancel the debt by a bona fide payment.

Our Board is not the only one that is afflicted with the restraining evil of debt. The American Board at its last exhibit showed a deficit of $88,000, and the expenditure of the following month of September increased it to "considerably over $100,000." That Board do not propose to fund that debt, and pay interest on it, but it asks for *large special contributions*, over and above usual contributions, and thus seeks to *pay* its arrears. It has learned by experience, that that is the only remedy in such cases. Now will we profit by its experience, or continue to pay some $800 a year, that we may learn the lesson for ourselves?

But some will ask, how comes it, that the various Foreign Boards, so frequently are sounding the cry of indebtedness? It is simply because God is blessing the work in foreign fields in larger measures than the home church seems to be prepared for. He is opening doors and enlarging opportunities which the Board feel they dare not ignore, and in faith the missionaries enter in, and rejoice in winning souls to Christ, when the next thing they hear is that the home church has in some sort practically vetoed the movement by failing to furnish the necessary means. Is it any wonder that those hard-working earnest souls should at times be discouraged and grow despondent We stand in admiration of the faith which incites the missionaries to press forward in the face of these difficulties, but what shall we say of the parsimony of our home Christians?

But another will say, "Don't advance beyond your available means." We wish the objector could have been in Sendai on a recent occasion. One of the Christian scholars of our Girls' School had married a Christian physician. They settled in a section which Christianity had not yet reached. In a few weeks they established a Sunday-school, and subsequently called upon the Mission for some one to preach Christ to the people; would our objector have advised a denial of the call, because the $100 or $150, necessary to send them a native evangelist, was not in the missionary treasury? Would he not rather have said, "It is God's call, I see the beckoning hand; send them a preacher and trust to Providence and the home church." Thus it appears how missionary debts are contracted.

For the payment of our debt, we cannot depend upon our current receipts; all these, and more, are needed to meet running expenses. We must look, as does the American Board, for liberal special offerings for this specific purpose from individuals, and congregations, and Societies, or to some special plan in the way of a general effort. Either of these methods will require the zealous activity of our ministers and members whom God has blessed with means.

What shall the Board do? C.

CHINA, THE GREATEST MISSION FIELD IN THE WORLD.

REV. WILLIAM ASHMORE, D.D., SWATOW.

(Extract from *Missionary Review.*)

THIS use of the superlative is becoming hackneyed. Yet here is it in order—and it is in order because it is true, and because anything short of a superlative would be short of the truth.

And here are some of the reasons for saying so:—

I. The empire of China lies in what people in western lands would call "the zone of power." It covers a great area between great cold and great heat. It has a Mississippi Valley of its own, with a soil rich and fertile, with mineral supplies inexhaustible beneath. The Creator has stored away for coming use enormous resources.

II. China contains a vastly greater multitude of people than any other single mission-field of the world—100,000,000 more than all India; 200,000,000 more than all Central Africa; 300,000,000 more than all Polynesia, and at least 360,000,000 more than Assam, Burmah, and Siam combined.

III. The three hundred and eighty odd millions of China are all of one family stock—a homogeneous people with one written language, and one literature, and one religion, and one code of laws, and one governmental administration, and one system of usages, and one social order. All read the same books; and though there are variations of dialect, yet no less than 150,000,000 of them use one dialect in common. Work on such a people will in the end go farther and count for more than among smaller nations and disintegrated tribes.

IV. The Chinese are a most ancient people; they are the gray-heads among the nations. Before England, before France, before Germany, before Greece, before Rome, before Babylon, before Israel went out of Egypt—before them all, was China and the Chinese. Their family line can be traced back almost to the plain of Shinar. Their early history takes in "the chief things of the ancient mountains." Of ancient times the development of their national traits began. Their cult outages that of all the nations except two or three; their "aniquity is of ancient days." Of all the nations mentioned in ancient history and Holy Writ—and there were not less than seventy of them—only two survive to-day, and one of them is scattered among the nations, awaiting its resurrection call; China is the other.

V. The Chinese are physically a tough and hardy and wiry people. Their ability to endure vicissitudes and tension and hardship impresses even the passing stranger. They are not made of that fragile kind of clay which enters into the composition of so many Asiatics. They will outwork and outstrip and outwear any of the common tribes of Southern Asia. They have wearing qualities and lasting qualities beyond those exhibited by the common run of Javanese, Burmese, Malays, Siamese, Tamils, and Bengalis. The native Indian cannot endure any great change of climate. Take him away from his own warm sunshine, and he shrivels like a frost-bitten leaf. The Chinaman can live anywhere. Send him to Singapore, directly under the equator, and before the

year is up he is inured to it like a Malay. Put him in the cold regions of Canada and Siberia, and he learns to endure snow-storms like a Canadian or Cossack; and so he will wear and wear on after Greenlanders and Sandwich Islanders and Hill tribes are worn out and used up, with but odds and ends and tailings left, to be like old tools in the junk-house of humanity.

VI. The intellectual traits of the Chinese are as striking as their physical. In tough and rugged and often ungainly bodies, there are rugged, brusque, and sturdy intellects. As there is no run-down vitality in the one, so there is no run-down mentality in the other. The distinguishing characteristic of their intellectual make-up is common sense. They are an intensely practical people; they reason slowly and cautiously along the lines of their premises; and when they reach conclusions, they hold on to them with the grip of bull-dogs. That they blunder in their reasoning, it is true; but the cause of it is to be looked for in defective premises, through excessive ignorance, rather than in lame logical process. Enlighten them, and they will be behind no people in the world for sound reasoning. They are not given to fanciful theorizing and ingenious speculation.

VII. The moral capacities of the Chinese, their qualities of heart and conscience, are also to be taken into account. Corrupt and wicked and addicted to various vices, to gambling and opium smoking, more particularly selfish and hard-hearted, they are as matters of course; for they are worshipers of idols, and are led captive by Satan at his will. Yet in some things the Chinese stand head and shoulders above others around them. They have been taught to honor their parents, to rise up before the hoary head, to exalt the practice of virtue, to honor benevolence, propriety, good faith, wisdom, and righteousness, to pay profound respect to the requirements of human relations. In all their heathenism they never deify vice and lust.

Now, salvation is not built on morality, but morality of a new, lofty, and intensified kind is one of the fruits of salvation. It is a vast deal, though, to find here so many correct ideas, so much conscience already developed under the law of nature, so much recognition of the second table of the law, so many remains of the primitive knowledge of one Supreme God, so much in the moral consciousness of the people which supports our assertions, so much basis on which to build an appeal to their sense of ill desert, so much that bears witness to the Scripture doctrine that the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

These things, too, enter in and help make China the greatest mission-field in all the world,—all this mass of human beings, all this mass of human intellects, and this mass of human hearts, each with its own capacity for everlasting bliss and its liability to everlasting pain. The Christian heart again is moved to think of what possibilities of praise and thanksgiving to God are here, and yet the field so greatly neglected. Three hundred and eighty millions of human hearts, each of which ought to be an altar of sweet incense in due time and order! What a revenue of glory ought to be coming in to the Lord Jesus! On all this round globe is there anywhere such a unique and peerless field? None. The world has but one.

(*To be continued.*)

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION INTELLIGENCE.

—On October 25th, there was laid the corner-stone of the new chapel at Apollo. This flourishing mission was started in the summer of 1892 and enrolled by the Board on July 1, 1893. These people have purchased a lot for $4,000 and are now engaged in the erection of a neat chapel that will cost, when finished, fully $3,000. We must not fail to mention here the fact that nearly all the labor necessary to the erection of the building is given gratis by the members. This is an act of self-sacrifice worthy of imitation by others who enter upon similar enterprises. Brother Naly has an active, loyal people, and has great reason to be encouraged in the work to which he has been called.

—Who has not heard of the "Mercer Mission?" It has been a familiar sound in the Church for nearly thirty years. But the time is at hand when better things can be expected of it. In the summer of 1892, Brother Limbert, then a student in the Theological Seminary, at Lancaster, was sent up there to labor among that people. He did not only labor in the old Mercer Mission, but at once began to look about Grove City, a thriving town near by. After his graduation last spring he took charge permanently. He organized in Grove City and is looking forward to the purchase of a lot and the erection of a chapel. Grove City is one of the neatest little towns in western Pennsylvania. We have great faith that Brother Limbert will make a grand success of this work.

—The Women's Missionary Society of the Ohio Synod last year voted to raise a Church Extension Fund of $500. During the past year they raised over $100 of this fund, and at once sent it on to Treasurer Boush. We are glad for this help, as it is very much needed indeed. It will be but a question of a short time when this fund will be completed.

—At the last meeting of the Executive Committee, it was ordered that a mission should be opened at once in the city of Massillon, Ohio. Rev. W. H. Shults was commissioned for the field and has entered upon the work. It is too early as yet to say what the prospects are; but from all appearances they are good. Massillon is a city of 14,000 souls, 106 miles west of Pittsburg on the Fort Wayne Railroad. It is surrounded by Reformed Churches and we doubt not—the mission will prove a success.

—On November 15th, Rev. F. M. Shults resigned Lisbon, Iowa, mission, after a pastorate of nearly four years. His pastorate was a successful one, and he leaves the charge with the respect and good wishes of all the members. He preached his farewell sermon on Sunday, November 5th, to a crowded house. He goes to take charge of the Leighton Mission, in Mahaska Co., Iowa, where he will find a field of great possibilities. We wish him success in his new field of labor.

—On November 15th, David Milton Jones, of Pottsville, Pa., took charge of the mission at Lisbon, Iowa, lately vacated by Rev. F. M. Shults. The missions is composed of two congregations and is in good working order. Brother Jones is one of the graduates of the Theological Seminary last May.

This is consequently his first field of labor, and we predict for him a bright future in his new field. He will have the support of the people—and as there is opportunity here for earnest labor, we see no reason why he should not succeed.

—We are sorry to say that Rev. Gustav Jurany of Cleveland our Hungarian missionary at that place, has determined to resign his work. While he is educated in the Hungarian, yet he is of German lineage and he feels that he could labor in the German language with more comfort to himself. He had intended at first to have his resignation to go into effect in January, 1894, but in order to give the Board time to find a successor he has consented to remain until April 1, 1894, by which time the Board hopes to have a Hungarian missionary to take his place.

—Ovan is a post town in Shelby Co., Ohio. We have there some fifty members. They own two church buildings in full and a fourth interest in a third. These people are very anxious for a pastor to settle among them. The Miami Classis asks the Board to make a small appropriation and help these people to set their house in order so as to do more efficient work. There seems to be plenty of material for a good ingathering. The Executive Committee will be called upon to decide what shall be done for them, at its next meeting in Pittsburg.

—The call comes to the Board for the opening of another English mission in West Cleveland, or rather the idea is, to establish here a German-English mission. We confess that personally we have little faith in that kind of a mission, and yet it may work very well. It must be prevailingly one or the other. In this case we suppose it would be prevailingly English—with just enough German to meet the wants of those who understand the German best.

—The individual congregation is the unit of power. To organize and build up these congregations is the work of the Board. Why is this such an important work? From the fact that in these organizations men and women are brought into saving relation with Christ. To build up these congregations is to save souls. Who is the earnest Christian that can be indifferent to this part of the Church's work?

—The average per member for the apportionments, including the Foreign Missionary apportionment, is not in any Synod over ninety cents—and in most of them it does not reach that sum. This is not a large sum. We do not believe that there is a charge in which this sum cannot be gotten if the matter is properly presented.

—In the Reformed Church of America, they have this year apportioned the sum of $150,000 for Foreign Missions alone. This is fully a $1.50 per member for this one object. Who among us has reason to find fault when all our apportionments reach only *ninety cents?* Let us not consider our apportionments high, but go to work and raise them.

—We need to bestir ourselves so as to keep pace in the work of the Church, with the progress of the world in material advancement. While the doctrinal foundation should be securely laid, the activity of the Church for her enlargment must claim the attention of all Church members. One may hold to all the central doctrines of God's Word and the Church, and yet be very inactive. Doctrines to be of any benefit must quicken the life of the believer and cause him to bring forth fruit. He is the best Christian who holds the truth in Jesus Christ and makes it of use to himself in an active life. F.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts in the Treasuary for the month of October were $2815.28. This is a handsome advance upon the immediately preceding month, as also upon the three preceding Octobers, as appears from the Treasurer's statement accompanying his published acknowledgements. The receipts, however, of the months of August and September were so small, that the liberal figures of October were not sufficient to prevent an additional *short time* discount for $500, to meet present necessities. We were fearful of the summer months, they usually are light. And we rejoice that there is to date no material increase of our indebtedness, as the Treasurer expects to lift the $500 in a few days. The fall and winter months are usually the best, and we are encouraged to look hopefully to the near future.

—As has been learned from the church papers, Miss Lizzie R. Poorbaugh was married November 2, 1893, to Rev. Cyrus Cort, D. D., of Wyoming, Del. Mrs. Cort has rendered to the Reformed Church, and our Mission in Japan, a most effective and valuable service. It was principally under her management that our Girl's School in Sendai, Japan, was established and conducted to its present high state of efficiency. It was with deep regret that the Board felt itself constrained to accede to her and her sister's wishes to retire from their posts. This it did at last, only after its efforts to induce a reconsideration had proved unavailing. Their faithful and self-sacrificing labors will long be gratefully remembered, and in her new relation Mrs. Cort will enjoy the kindly wishes of her many friends in our church.

—Late intelligence informs us that on October 8th, Rev. and Mrs. W. E. Hoy were made to rejoice in the birth of another daughter. This gives them three little prattlers to make their home happy. One of by no means the least effective instrumentalities for christianizing the Japanese people is to confront them with the *Christian home*, as an object lesson. Hence, the importance of our missionary families. It was the Christian family that impressed Rev. M. Oshikawa so profoundedly when in this country. The order, the discipline and the tender affection exhibited in the Christian home circle, stand in marked contrast to what the Japanese people are accustomed, and they see illustrated in this blessed institution the power of our holy religion to fashion and elevate the domestic relations. The Japanese, a very observant people, need but visit our missionary families to see what Christianity will do for their families.

—It is with profound gratitude to God that we are able to say, that Brother Schneder continues to improve in regaining his health and strength. We were delighted to receive a brief letter from him. As was expected, he has gone to a health resort, where, free from the anxiety which the sight of the schools and its need of his assistance would cause, he may more rapidly regain his wonted vigor and strength. The expectation is that in a few weeks he will

be able to return, and render some help in the administration of the school Oh, what a mercy it was that his precious life was spared!

—As was conjectured in the last number of the MISSIONARY GUARDIAN, Dr. Moore finds his hands more than full with his accumulated duties. Besides his headship of the Girl's School, he is under the necessity of devoting a portion of his time in teaching in the Tohoku Gakuin, during Rev. Schneder's disability. Besides he is coming to feel the urgent demands for enlarged service in evangelistic work. This branch of our work, which indeed is the primary aim of our Mission, to win souls to Christ, is growing and expanding as our students are completing their educational courses, and as young and inexperienced workers, they need the counsel and the management of one who is experienced. And this want will continue to grow. Besides, evangelistic work, to which he was assigned prior to his coming to America, has for him special attractions, and he seems to feel that it is his proper field of service, and he would fain enter more actively upon it.

—The necessity seems to be well nigh upon the Board, to send out another lady for the Girls' School, that Dr. Moore may be relieved. It is now thought that with the school under the management of an Executive Committee, subject to the ultimate control of the Mission, it can dispense with his immediate presence, and its purpose fully effectuated by associating another lady with Miss Hollowell. This will be matter for the consideration of the Board at an early date.

—We learn that the first number of Rev. W. E. Hoy's Magazine, *The Japanese Evangelist*, has appeared. We do most earnestly and importunately commend this publication to the membership, but especially to the ministers of our Church. It will be issued bi-monthly at the exceedingly low rate of $1 a year. The first number contains sixty pages, with two fine engravings. What the *Evangelist* will be, those who know Rev. Hoy need not go far to conjecture. Besides his scholarship, he is a man of consuming energy, and every pulsation of his heart beats in full sympathy with the missionary spirit which animates and controls his life. This is the very publication needed by our ministers to furnish them with matters for the effectual presentation of our foreign work to their people. Here will be found missionary intelligence, gathered not only from our own, but from the *wide field*, by one who is on the ground, and sees it with his own eyes. We have not yet learned *definitely* what arrangement he has made for its circulation in this country, but we will endeavor to inform ourselves. Meanwhile, persons wishing to subscribe, if they will send names and remittances to us, we will see to it, that they reach their proper destination.

—We are in receipt of a pamphlet of ninety-six pages, entitled, "*Do Not Say,*" *or the Church's Excuses for Neglecting the Heathen.* By Rev. J. H. Horsburgh, M.A., Missionary in Mid-China. Price 10 cents.

—Rev. H. E. Kilmer, North Lima, Ohio, has secured the agency for this book, and is prepared to furnish it at exceedingly low rates to those who buy for distribution. The author uses language which is searchingly plain, and is well calculated to reach the heart, where there is a heart to feel and appreciate the demands of Christian duty.

—The enterprise of having a sufficient number of the Sunday schools, up-

wards of thirteen hundred, who have not taken part in the support of Rev. H. K. Miller, to undertake, in a similar way, the support of Rev. J. P. Moore, D.D., seems not to be widely known and understood in the Church. The scheme was suggested by some of the members of the Central Synod at its late meeting in Akron, O. We have now on the list subscriptions for fourteen blocks of $5 per year. We are about issuing circulars in furtherance of this enterprise, and they will no doubt reach our ministers before they read this note. We will aim for the most part to send the circulars to those of our pastors whose Sunday schools are not enrolled on Bro. Miller's list. And in view of the pressing needs of our Board, we earnestly urge their favorable response. In other churches the Sunday schools are rendering most helpful services to Foreign Missions, while in ours the work is but just begun. Less than 300 of our 1,563 Sunday schools are enrolled in our scheme for missionary support. Can we not secure the subscription of not less than 400 shares from our almost 1,300 remaining schools? Brother minister, how many shares will your school or schools take?

—Yes, the Christian Endeavor movement is to support an additional Missionary in Japan. We are glad to notice that responses are reaching Rev. J. H. Bomberger, Columbiana, Ohio. We had the pleasure a few days since to send the name of one of the C. E. societies as a subscriber. We ought to send out another missionary at an early date. The sore experience of Rev. Schneder has admonished the Board of the danger of overtaxing our brethren in the field. Besides, our growing evangelistic work will soon require reinforcement. And for this service the man must have time to acquire the language, hence we cannot wait until the necessity is upon us. We hope to see the list of subscribers to this Christian enterprise rapidly lengthen.

—Rev. Dr. Moore's letter, on another page, will be read with interest. The erection and consecration of a church at Tome indicates the onward progress of our work. The prudent policy of avoiding church debts cannot be too highly commended. The appropriation made by the Mission to aid in the extinguishment of the deficit was exceedingly small, only twenty-five yen, equal to about $17. Application was made by another congregation for aid in building, but the exceedingly limited financial resources of the Mission, forbade making the grant.

—The Third Anniversary of the Literary Society of the Miyagi Girls' School was an interesting event, which served to attract public attention and give character and standing to the girls' school. The progress and self-reliance of the scholars appeared in the fact that almost unaided by their teachers they got up the programme and prepared the essays, etc. The favor accorded the school by the community was illustrated by the attendance of the mayor and vice-mayor, and the crowd of interested citizens.

—We still have a considerable number of the Triennial Reports of the Foreign Board on hand, which ought to be distributed among our church members. Many of our pastors seem to take less than a languid interest in their distribution among the families of their congregations. Is this remissness the result of a want of thought, or procrastination, or is it caused by something worse?

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence with reference to woman's work for missoins is cordially invited. We shall be very thankful for items of news, official or otherwise, and for thoughts and incidents helpful or encouraging to our readers. Questions of general interest relating to this department will be gladly received, and answered to the best of our ability in these columns. It will be best, especially if early attention is desired, to address *all* matter for the Woman's department to

REBECCA HAMILTON SCHIVELY,
207 E. Washington St., Chambersburg, Pa.

THE INNERMOST MISSION.

A Sunday-school convention was being held, and the topic for discussion was "The Workers in the Sunday-school." The speakers praised, as it was right they should, those who were engaged in the noble and self-denying work of teaching in the Sunday-school. After those appointed to speak had finished, a member of the convention arose and expressed his pleasure in listening to the earnest words that had been spoken, adding, however, that he thought one class of workers had been overlooked, and for them he wished to say a word; they were the *mothers* who prepared the little ones to go to Sunday-school. It was a truth which came home to the audience, and made them realize more fully the importance of the work done by many who are not able to attend the Sunday-school.

In these days when so much is said and written about the various fields of missionary activity, foreign and home, it may be well, for similar reasons, to say a word of the mission work going on in our homes, and to lay stress on the importance of that field as the "Innermost Mission;" for is not the command "Go, preach the gospel to every creature" to be taken to heart and obeyed by every one to whom a home and a family have been confided? The little one entrusted to the loving parents is surely one of the "creatures" to whom the gospel is to be preached—the gospel of love and duty. Day by day are the little ones to be cared for and trained for this world and for that which is to come; and the mother who is earnestly and conscientiously doing this work is a missionary in the truest sense of the word. Her deeds may be known to few, and she will not share the renown which is the meed of the worker in public fields; but it is a work no less important and no less glorious; a work requiring the highest capabilities and the most devoted living.

Not only are the parents laborers in this mission field, but it makes demands upon every member of the family. The sister, brightening the home for the brothers, and rendering them less liable to temptations from the outside world, is she not doing the work of a missionary? The elder brother, protecting the little ones, and shielding them from the dangers through which he may have been called to pass, may we not call him a missionary? And is it not from such homes as these, homes filled with love and faithfulness to duty, that our best missionaries for home and foreign fields come? M. M. K.

W. M. S. OF LANCASTER CLASSIS.

THE semi-annual meeting of the Women's Missionary Society of Lancaster Classis convened in Trinity Reformed Church, Columbia, Pa., on Thursday, October 5th. At 10 A. M. the meeting was opened by the President, Mrs. Rev. D. W. Gerhard. Devotional exercises were conducted by the Pastor, Rev. J. H. Pannebecker. The reading of the minutes was next in order, followed by the roll-call. Delegates were present from Lancaster, Harrisburg, Millersville, Rohrerstown, Willow Street, Center, Columbia and Heller's Church.

The *Woman's Journal* was the chief subject for discussion, but was postponed until the afternoon session.

The following delegates were elected to represent this society at the meeting of the Synodical Society, which was held in Lebanon on the 15th inst.: Mrs. Rev. Dr. E. V. Gerhart, Miss Jane Powers, Lancaster, *primariäe*; Mrs. Rev. Dr. J. S. Stahr, Mrs. Rev. Dr. G. W. Willard, Lanc., and Miss Mary Graeff of Harrisburg, *secundae*.

Afternoon Session.—The meeting was called to order by the President; opened with singing by the congregation; led in prayer by the Rev. B. H. Roth, Pastor of the Ref. Church of Millersville. The communication of the New Holland congregation, giving reasons why they were not represented, inviting the society to convene in their church next spring, was accepted.

The *Woman's Journal* which has heretofore been a private enterprise, is now submitted to the woman's societies for their approval and acceptance. The subject was open for discussion. The President confronted the society with these questions:

1. How is the work to be done? 2. How are we to be able to do it?

It was moved and seconded that each delegate representing a congregation, take home a copy of the *Journal,* submit it to their inspection, see how many subscribers she can procure, and report to the Committee.

The president entertained a motion, which was carried, that the Ladies' Missionary Societies agree to pay two hundred and fifty dollars ($250) of the four thousand ($4000) dollars, which the General Synod has requested the women to appropriate to Home Missions.

The Com. on Resolutions reported as follows: *Resolved*—First, That our thanks are due to the ladies for our fine entertainment; Second, To Rev. Pannebecker for his sincere welcome; Third, To carry home a feeling, to arouse our own congregation. A rising vote of thanks was given to Rev. Mr. Pannebecker and his assistants.

Evening Session.—Opened with the singing of an anthem by the choir. Rev. Mr. Pannebecker, in absence of Rev. Mr. Roth, conducted the devotional exercises and presided over the meeting. The following programme was rendered: Address of Welcome by Mrs. H. M. Hall of Columbia; responded to by Miss Mame E. Hollinger of Willow Street. Recitations were finely delivered by Miss A. Haverstick, of Lancaster, and Miss Ida Yohe, of Columbia.

A paper written by Mrs. Dr. Witman was read by Miss Sangree of Harrisburg. An essay was given by Miss Ellen Evans of Columbia, on, "A Christian's duty to support missions." The meeting closed with prayer by the Pastor.

M. E. H.

W. M. S., EAST PENNSYLVANIA CLASSIS.

The fourth semi-annual meeting of the Woman's Missionary Society of East Pennsylvania Clasis was held in the Union Chapel, at Siegfried's Bridge, October 12, 1893.

Delegates from eleven societies responded to the calling of the roll, viz.: *Howertown*, Miss Smith; *Mooretownship*, Mrs. E. A. Heimer and Mrs. Mary Williamson; *Petersville*, Mrs. John and Mrs. James Santee; *Kreidersville, Zion's*, Miss Anna and Miss Hannah Lerch; *St. Paul's*, Mrs. Mabry, Mrs. Mohn and Miss Annie Newhart; *Third St., Easton*, Miss Oberly and Miss Pomp; *Salem, Catasauqua*, Misses Sallie Troxell, Annie Rutman and Mamie Freeman; *Christ Church, Bath*, Misses Lillie Bartholomew and Lizzie Lisberger; *Christ Church, Bethlehem*, Mrs. Johnsonbauch; *Freemansburg*, Mrs. J. Schlegel and Mrs. J. Erdly; *Mt. Bethel*, Miss Laura Kern. Seven ministers were present: Rev. Messrs. Mabry, Smith, Schwedes, More, De Long, Lindaman and Lisberger.

Bath sent the largest delegation, numbering thirteen; Bethlehem, ten; other societies were well represented. The meeting showed that the society is growing in influence and importance, this convention being the largest and most interesting in its history.

All organizations within the bounds of the Classis are earnestly requested to send delegates to these conventions, as we are confident that every delegate is the better worker and her society is the stronger for her having met and clasped hands with representatives of other societies; for having exchanged ideas, and for having come in contact with those who consecrate their lives to the Lord's work.

The treasurer reported a total receipt of $332.67; expenditures, $315.16; leaving a balance on hand of $17.51.

A very interesting report of the Reading convention was read by the president. Also a good report by Miss Mamie Freeman, a representative of the Mission Band of Christ Church, Catasauqua. Since there are so few Mission Bands within the bounds of East Pennsylvania Classis, it is to be hoped that this encouraging report will be the means of organizing many more such societies.

Each delegate was appointed to introduce the *Woman's Journal* into her own society, and to get as many subscribers as possible within the next three months. This is a valuable and helpful journal and ought to receive the support of every society.

At the evening session the following programme was very creditably carried out: *Invocation*, Rev. J. W. Mabry; *Address of Welcome*, Mrs. S. W. Mabry; *Response*, Mrs. C. M. Magee; *Anthem*, choir; *Address*, Rev. W. F. More; *Address*, Mrs. D. W. Gerhard; *Solo*, Miss Daisy Steiner; *Recitation*, Miss E. Lichtenwalner.

A few words of encouragement were spoken by Rev. G. A. Schwedes, after which the convention extended a vote of thanks for decorations and for the many marks of kindness and cordial hospitality of the people of Siegfried's Bridge.

The next annual convention will be held at Bath, Penna., in Spring.

MRS. J. DIEFENDERFER, *Sec.*

WOMAN'S SYNODICAL MISSIONARY SOCIETY OF THE EASTERN SYNOD.

THE W. M. S. of the Eastern Synod held its annual meeting on October 19th and 20th, at Lebanon, Pa., in the beautiful lecture-room of St. John's Church. There were three business sessions and two evening sessions. The sessions throughout were very interesting and instructive.

The Executive Committee met at 3 P.M. Devotional services were conducted by Mrs. M. G. Heitshu, President. Hymn 124, "Rock of Ages," was sung. The reading of the 13th chapter of John was followed by prayer. The roll of permanent officers was called, the Minutes read and adopted as corrected.

The report of Mrs. Unger, as Corresponding Secretary, was received. A committee was appointed to prepare blanks for local societies. On motion adjourned with Doxology and Benediction by Rev. S. L. Whitmore.

Evening Session.—A crowded house greeted the society, and a very interesting programme was rendered.

The address of welcome was delivered by the pastor of St. John's Church; response by Mrs. M. G. Heitshu. Dr. Miles of the University of Pennsylvania,—an Indian of the Sacs and Foxes tribe,—delivered a lecture on *Civilization,* followed by an illustrated lecture on *Japan* by Rev. A. R. Bartholomew.

Friday Morning.—The meeting opened at 9 A.M.; devotional services conducted by Mrs. S. E. P. Mosser, Treasurer. Roll-call of officers and delegates; minutes read and adopted as corrected.

A proposal from the Superintendent of the Cornwall and Lebanon R. R., to take the members of Synod and of the Woman's Synodical Society to Mt. Gretna and the Cornwall ore hills by special train in the afternoon, was thankfully accepted. The excursion was much enjoyed.

Reports from the classical societies were received, some of which were very encouraging.

On motion the missionary of Scranton charge was allowed to speak for five minutes on the needs of missions. This short talk was full of feeling.

Pledges were received from classical societies through their presidents, as follows:

E. Susquehanna, Miss Christie Dietz, $100; E. Pennsylvania, Miss Kate Laux, $100; Lebanon, Miss M. Johnson, $150; Goshenhoppen, Mrs. Koons, $68; Philadelphia, Miss M. Brownback, $200; Schuylkill, Mrs. Mosser, $400; Wyoming, Mrs. Orth, $150; Lancaster, Mrs. D. W. Gerhard, $250; total, $1,418. Lehigh and West Susquehanna Classes make no definite pledge, but promise to do "the best they can."

An election of officers ensued, after which the meeting was adjourned.

Evening Session.—Opened with music by the Choir. Devotional service was conducted by Rev. A. C. Whitmer.

The report of Mrs. S. E. P. Mosser, Treasurer of the W. M. S. of Eastern Synod was read. The total receipts for the year have been $2,561.35; the expenses, $2,069.89; balance in treasury, $491 46.

A farewell address was made by Mrs. M. G. Heitshu, followed by an address from Mrs. Miller on Woman's Work in the Presbyterian Church. Rev.

Dr. S. N. Callender made a brief address on mission work for Japan and its needs. The session closed with the Doxology and the Benediction.

Saturday Morning.—The session opened with devotional exercises conducted by Mrs. M. G. Heitshu.

A communication from a committee of the W. M. S. of General Synod, asking that delegates to classical and synodical societies should try to increase the number of subscribers to the *Woman's Journal*, was read. The majority of delegates present promised to do all in their power to that end. The *Journal* has already been conditionally transferred from private ownership to that of the W. M. S. General Synod. All the items concerning the transfer were approved.

Two hundred and fifty dollars of the balance remaining in the treasury were voted to the Board of Foreign Missions. Rev. Dr. Callender gave some account of the work of the Bible women of Japan. The Treasurer of the society presented a cheque for $250 to Dr. Lemberger, Treasurer of the B. F. M., who responded in a grateful and touching manner.

The report of the Auditing Committee was received and adopted, and the committee discharged. Report of the Committee on Resolutions adopted as a whole. Report of Committee on Credentials received and adopted.

It was resolved that a report of the acts and proceedings of this synodical society, for the past five years, be prepared by the the retiring president and the secretary.

The officers elected for the ensuing term are: *President*, Mrs. Lucy M. Orth, Danville, Pa.; *Recording Secretary*, Miss Kate Laux, Catasauqua, Pa.; *Corresponding Secretary*, Mrs. George Stein, Annville, Pa.; *Treasurer*, Mrs. S. E. P. Mosser, Reading, Pa. A vote of thanks to the retiring officers was passed. Mrs. Heitshu, in her closing remarks, made an appeal to the women of the Reformed Church to take a stronger interest in temperance work.

No place was determined upon for the next meeting.

Although the weather was threatening, and the sun appeared only occasionally, the ladies brought sunshine with them, which lasted through all the sessions.

A RECENT ACTION OF POTOMAC SYNOD.

AT last the Synod of the Potomac has fallen in line with other synods of the Church in regard to the organization and support of a synodical missionary society. A request to organize a mixed synodical missionary society came in an overture to Synod at its late annual meeting at Gettysburg, from the Juniata Classical Missionary Society. This overture was referred to the Synod's Standing Committee on Missions. The committee, in a resolution, recommended the organization of a synodical W. M. S., in harmony with the other synods. After a long and earnest discussion of the question, the resolution of the committee was changed as follows: *Resolved*—That in order to the conservation of the system of missionary work employed by the Synod of the Potomac, it is deemed advisable that there shall be mixed or normal societies.

Rev. T. J. Barkley and F. F. Bahner and Elder H. Wirt Shriver were appointed a committee to assist in the organization of a synodical missionary society. Subsequently, a resolution was offered and adopted, requesting Mrs.

M. E. Whitmore and Miss R. H. Schively to co-operate with the committee appointed by Synod to organize said missionary society. W. C. C.

A HARRISBURG, PA., MISSION BAND.

IN speaking of missions, we are often confronted with the question, What shall we do to interest the young members of the Church and Sunday-School? Various methods have been tried, the most effectual of which, we think, is the organization of missionary societies, in which all members are made to feel they have a part: we have a special interest in what we own, and if the children feel they are part of a society, the success of which depends on their own efforts, an interest will be awakened which will be an incentive to greater activity as they grow older. Our hearts are cheered when we read of the work done by these organizations; all having one object in view,—the advancement of Christ's kingdom.

The Mission Band of Salem Reformed Church, Harrisburg, is trying to do its share of this noble work. We have an enrolled membership of seventy-five, composed principally of young people. We have an entertainment once a month, the exercises consisting of reading, recitations, music, vocal and instrumental, with a short address.

Since our organization in 1890, we have paid to missions, home and foreign, about eighty-five dollars, in sums ranging from one dollar to ten; always giving of our small means where we think it is most needed. Though not a large sum, we feel the Band has done well.

We are making special efforts to awaken a deeper interest in the work this winter, looking to God for wisdom and strength. We pray for intense earnestness on our part, knowing "The King's business requires haste."

May we not only pray, "Thy kingdom come," but may we labor to establish the kingdom in the hearts of His people, considering it a privilege to have part in continuing the work which Christ began on earth, when He said, "Go ye into all the world and preach the gospel to every creature."

NELLIE.

"As workmen are moved to be diligent in service when they hear their master's footfall, so, doubtless, saints are quickened in their devotion when they are conscious that He whom they worship is drawing near. He has gone away to the Father for a while, and so He has left us alone in this world, but He has said, 'I will come again and receive you unto Myself,' and we are confident that He will keep His word."—*Rev. Charles H. Spurgeon.*

—A lady missionary in India, on visiting a certain town, found the place smitten with cholera. She gave to some of the patients a specific for cholera, and ordered further supplies of the medicine for other sufferers. On her return she was delighted, on meeting the chief man of the place, to hear him say, "We have been so much benefited by your medicine that we have decided to accept also your God." To prove the reality of what he said, he led her into their temple, where she saw the empty bottles arranged in order on a shelf, and immediately the whole company of natives prostrated themselves upon the floor in worship to the bottles as a god.—*Selected.*

THE CHILDREN'S PAGE.

A Recipe for a Merry Christmas

I wonder how many of us are conscious of a little disappointment about our Christmas days? At the close of a day of gifts, and feasting and merry-making, a day when every wish seems fulfilled, do we not sometimes lie down at night, half glad that it is all over, and with a lurking feeling that, after all, the heart is not quite content?

The truth is that as soon as we are old enough to think, something stirs in us, that tells us we are not sent into this world to live for ourselves alone. Now, to give my recipe in a few words, —try being *Christmas missionaries.* Take, in the morning, the motto, "Glory to God in the highest, and on earth peace, goodwill towards men,"—and determine to *live* it all the day. "Glory to God," from a merry, thankful spirit; "Peace on earth!"—no envy, discontent, or strife; "Goodwill to man!"—Try to make somebody happy; not only your own friends by your gifts and pretty surprises, but remember the poor! "At the merry table, think of those who've none." Do you recollect how the "little women," Meg and Jo, and Beth and Amy, brightened their whole day, though they were rather poor themselves, by giving away their good Christmas breakfast? And look farther away at the lands where there is no Christmas; "Wish this morning's sunshine bright in every land,"—and *do something to send it there.*

Will you take my recipe? If you will, believe me, the beloved Day will be full of happiness; and you will lie down at night light-hearted and joyous as when you arose to gladsome greetings in the morning.

A Merry Christmas to you all!

R. H. S.

Our Missionary Questions and Answers.

The October question has been correctly answered by J. Nevin Schaeffer and Miss E. L. Gutelius, and so pleasantly that the readers of the *Missionary Guardian* should have the letters, if there were room to insert them here. The "female medical missionary" was the "captive Jewish maiden" (2 Kings, chap. 5), who "prattled to the wife of Naaman of the prophet." A mission she certainly had, and that by no human appointment. "She might be called a *Christian* missionary, because she did a Christlike service"—and that service resulted "not in the healing of the body alone, but in Naaman's acknowledgement of the true God." The Lord Himself, who honored this wise and loving child with so noble a mission, has not forgotten her name, though the Holy Spirit has not seen fit to reveal it in the Bible. Let us here call attention to the many nameless heroes and heroines of Holy Writ, and suggest them as a theme for our young essayists for missionary or other societies.

One of our correspondents has heard that there is some record of this Jewish maiden's name in secular history; but she has not succeeded in finding it. Can any one enlighten us on the subject?

Let us hear from more of our young friends, please! We are glad to find that our Bible questions meet with the approval of parents.

Question 4.—Who were the first missionaries sent out to point the world to a living Saviour? Where did they preach? What was their order of service? In what was their congregation engaged? Which were more numerous, missionaries or congregation?